

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, DECEMBER 27, 1845.

NUMBER 1.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY," and is published every Saturday, by E. JACOBS, at No. 7 West Fourth Street, (between Main and Walnut,) on the 3d floor.

All communications for publication on the business of the paper, or orders for books, should be addressed, POST-PAY, to E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

THE RESURRECTION.

AWAKE, ye saints, and raise your eyes,
And raise your voices high;
Awake, and praise that sovereign love
That shoves salvation nigh.

On all the wings of time it flies;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year!

Not many months their round shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.

Letter to Brother Pickands.

Cleveland, O., Dec. 14, 1845.

MY DEAR BROTHER:—

It seems a strange thing at this day to sit down for the purpose of writing against a spiritual coming of the Lord, as being a fulfillment of the many and glorious prophecies, respecting the second Advent, yet it has become necessary and that too among those who have had and received the glorious light that has been shed upon this subject during the past 4 years; it is surely strange that any circumstances should arise that prove one should be required to maintain, that where it is said, "This same Jesus which is taken up from you into heaven shall so come in like manner," that it does not mean some other Jesus than was actually seen to ascend up into heaven, and to be received out of sight by a cloud, and that when the apostle says to the Thessalonians, "Ye have turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom HE RAISED UP FROM THE DEAD, even Jesus, which delivered us from the wrath to come," he does not really mean the body that was raised from the dead, no, nor any body at all indeed, but some subtle, spiritual manifestation in the bodies of the saints. It is passing strange that language so plain, so explicit, should be construed to mean just what it does not say. Does any one doubt for a moment, who and what body it was that was crucified, laid in the sepulchre, raised again the third day? Oh no; and yet you and others teach openly that we are not to expect "the Son of Mary," who it was that died and was buried, rose from the dead, according to the scriptures, to be manifested personally and visibly; but that Christ has already come, not in the body raised from the dead, but in the saints, who have never seen death, and in fulfillment too, of the prophecies respecting his second coming, and his promises before he went away. What arguments, what scriptures, what influences, can be brought to bear against such perversions, of the plainest language. What is there then that can resist the magical influence of spiritualism? It is by this that the power, and coming, and majesty of our blessed Lord as exhibited upon the mount of transfiguration is dissipated into a vision, and dissolved into a shadowy representation, symbolizing something yet more unreal. It

is through this that the manifestation of our Lord to Saul of Tarsus, while on his way to Damascus, is regarded in the same light with the night visions of Daniel and John, even though the Lord himself said "I am Jesus, whom thou persecutest." And though Paul afterwards placed it upon the same footing with his appearance to Cephias, and to above 500 brethren at once, and to James, "and all the apostles," for he says, "and last of all he was seen of me ALSO, as one born out of due time." (1 Cor. 15: 8.) Even thus the promise to Mary is set at nought that she should "conceive in her womb, and bring forth a Son, and thou shalt call his name Jesus. His shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David," &c. You forget that if David is his father at all, it must be according to the flesh, hence the pains taken by Matthew and Luke to trace his genealogy back to David, and why, but to establish his claim as the rightful heir to the throne of his father.

You conclude that because it is said, He will come the second time without sin, or a sin offering, that therefore he must come without any body at all, but rather in his saints, distributed amongst them, so that LO! HERE is Christ, and LO! THERE is Christ. Now we do not read any where in the Bible of a plurality of Christs, except they be "false christs." Our Saviour said himself "Many shall come in my name, saying, I am Christ, and shall deceive many." The beloved apostle John says, "Who is a liar but he that denieth that Jesus is the Christ;" and now it is Christ that is to "come the second time without sin unto salvation" "to them that look for him," and Jesus the Son of Mary, is the Christ; and none other, but he that was born of Mary, "the Son of Man;" Jesus, of Nazareth, is the Christ. Now how can you get away from the plain fact it is the literal body, that was born of Mary, crucified, laid in the grave, raised from the dead, that is to come AGAIN, and sit upon the Throne of his father David? It would be useless for me to take up the scriptures text by text, to show the error into which you have fallen, for the whole tenor of the Bible is in opposition to your views, provided the words used convey the mind of the Spirit, which I do not doubt. The combined faith, hopes, and expectations of prophets and apostles, in which they have lived and died, the teachings and promises of our Saviour himself, the testimony of his apostles, all, all stand directly across your path, and with your eyes shut, as it were, and your senses obliterated, you are driven to the necessity of overlooking this mass of evidence, into the faith that Christ has already come the second time, according to the Scriptures, that we are no longer "to look for him" to wait for him, and to be patient unto his coming, and moreover we should no longer observe the supper and other ordinances, we have no further occasion to show forth his death, for we have received the end of our faith, the salvation of our souls: Our life is no longer hid with him, because he who is our life has appeared, and we have appeared with him in glory. Now we who have been troubled, do rest with them, (Paul and the rest of the apostles and saints,) because the Lord Jesus has been revealed, (not in his saints) but in flaming fire, &c. Oh, can it be that we are thus to anticipate our brethren that have slept in the dust, if so, what does Paul mean in his epistle to the Hebrews when he says, "and these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us, (and us without them) should not be made perfect." And can it be that we of this generation are to be so differently rewarded from Abraham, Isaac, and Jacob, for "these all died in the faith, not having received the promise;" "But now they desire a better country, a heavenly, wherefore God is not ashamed to be

called their God; for he hath prepared for them a City,"—are they to inherit substance, and we shadows? The apostle says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now I believe it; we of this generation, either are not Christ's, or we have not got the inheritance, "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," after the trial of our faith, "at the appearing of Jesus Christ" "the crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only [at that day] but unto all them that love his appearing." Oh no, we shall not go before them that are asleep, "for the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. The Bible nowhere teaches that we are ever to enter upon our inheritance, before them. It seems to me unwise then and vain to talk about the Lord having "begun" to come. I can not find that the Bible recognizes any such process, as that; if he has already come in his saints, or in any other way, enough to warrant them in giving up the "Lord's Supper" and the other ordinances, as you believe and teach. When he has come enough to fulfill the prophecies respecting the second coming; we are no longer to expect or look for him, in any sense. I believe truly that he will be glorified in all his saints, that he will and does manifest himself unto them, and not unto the world, and that we have entered upon a time and state of things that he will in a peculiar manner bless and dwell with his people, and with the Father, take up his abode with them, but I would not confound these blessings and privileges with his second Advent, no more than the birth, and early life of our Saviour, before his "anointing" and "manifestation" "to Israel," precious to which, John preached repentance and baptism, with his first Advent as the "Messiah" "the Christ." These were events connected with and immediately preceding it, as I believe are those that are now transpiring, in relation to his several manifestations, but forming no part of that event itself. With good old Job I can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself—mine eyes shall behold and not another." "Amen, even so, come Lord Jesus, and come quickly."

Your brother in the faith and hope of the gospel.

T. F. POMEROY,

Letter from Sister Wolcott.

Chagrin Falls, O., Dec. 18, 1845.

DEAR BRO. JACOBS:—

I have long been desirous of speaking a word so as to be heard in honor of my blessed Master, whose I am, and whom I serve. It is 3 years this winter since I was so highly favored as to hear the gospel of the Kingdom preached in Cleveland, from the mouth of our late lamented Bro. Fitch; and in so wretched a state did it find me (though I had enjoyed the love of Christ in my heart) that had not my mind been prepossessed in his favor, I should never, it appears to me, have taken the trouble to have examined the doctrine as I did, by the unerring rule, the scriptures of truth. But as I saw the sustaining nature of his faith in his arduous and almost incessant labors, not only to enlighten, but to serve men, and how greatly they were blessed, to their good, I was led to think that there was a meaning in it, and for one, I would examine the scriptures,

"whether these things were so." Accordingly I commenced the work not only of searching the scriptures, but of reading upon the subject the writings of Mr. Miller and others, and so I proceeded in the work of investigation and research that the darkness and ignorance of my mind upon the subject began to yield to the light of truth, and I saw it clearly, and prominently held forth as a motive, not to fit us to die, but to live forever, to be ready at any time for the appearing and Kingdom of our Saviour. From that time until the present, through much weakness, and many trials and discouragements I have been holding on. My experience has been such as to lead me to believe that it is through much tribulation we are to enter the Kingdom.

It is not my object in writing this to be formal, for I have many things to say, and hardly know where to begin, but there's one thing I want to speak of and will do it here, that is to comply with your request in Nos. 10 & 11, of the paper, it has been owing to my inability that I have not sent you any thing toward sustaining your paper. When I tell you I am alone in my belief it may serve to explain the reason why means which might be had and applied to this purpose are withheld. Since I began to write I have got this \$1, which Cassar felt he had no right to, this I send you and would gladly double it, but do not know as I can even pay the postage on this if it ever reaches you please pay the postage out of it, and if God sees fit to give me any more money you shall have your pay, and rest assured of the fact that in one case your money is not thrown away. No, Bro., I feel that I could as well do without my duffly (temporal) bread as the food my soul finds in the precious "Day Star," and on this score I turn beggar rather than do without, for it does appear to me the Lord will not suffer it to go down now when it is needed more than ever. I shall continue to pray God that it may not, so long as it tells us the truth so fearless of the frown or favor of man.

Dear brother, it was my intention when I commenced writing, to say a few words to the scattered flock; but time fails, and I must close. Suffice it to say, I have identified my interests with them. I have said, Thy people shall be my people, and thy God my God. Yes, I have vowed and can not go back, and bless the Lord, I feel no desire to. Now brother, farewell, I would say more, but cannot.

Your sister in the Kingdom and patience of Jesus.

CLARISSA WOLCOTT.

Letter from Bro. Peavey.

Omego, N. Y., Dec. 10, 1845.

DEAR BRO. JACOBS:—

I have met with another sore disappointment in the passing of the 15th of the last moon, without witnessing the resurrection and the immortalising of the little remnant of outcasts. Well, although we have been disappointed, and much afflicted, we are not cast down, much less are we destroyed. I want that faith and confidence in God, and a sufficient amount of the Holy Ghost—the power of the resurrection, that will enable me to endure a disappointment once a month for ten years in succession if it be God's will thus to try my faith.

In reference to the past I have the most unshaken confidence. I know that God has led us. I lay no claims to infallibility. But I most firmly believe it to be the privilege of God's people to "know that he abideth in us, by the Spirit which he hath given us;" and "having this unction from the Holy One ye know all things." Dear brother, it is my privilege to have a salvation that I have not to resort to guess work, about being right or wrong.

Well now, although I have an unshaken confidence in the past, and in the fact that deliverance is immediately to take place: Still I feel a lack of the power of the Resurrection. Bro. Jacobs, can you tell us who has as much power, as existed in the old dried bones of Elisha? 2 Kings, 13: 20, 21; Or as much as Peter, whose shadow falling upon the sick was sufficient to restore them to

health? Or to lay an Ananias and Sapphira dead at his feet? I see and feel a lack of that faith which was once delivered to the saints, and am resolved to possess more of it. That faith, and that power is for us as well as them. For it we are earnestly to contend. And without it I see no way to enter the Kingdom.

If we ever obtain the Kingdom it will be by sacrificing every earthly consideration, & making it a business day and night to groan, and fast, and labor earnestly to be avenged of our adversaries. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Now it is very obvious to my mind, that the faith which was once delivered to the saints, is to have an important agency in our change from mortal to immortality. If Enoch was translated by faith; we are evidently to be translated by the same instrumentality, or not at all. A man that is so much afraid of fanaticism—measmerism, &c., as not to obtain a deep and thorough baptism of the Holy Ghost, and have it continually dwelling in him, vibrating through soul and body, will not have that power which is necessary to change him at the glorious appearing. Query.—I wonder how many there are now upon the earth who have power enough in them, and confidence enough in God to walk with him as long as Enoch did? I do not ask this question because I suppose we have got to remain here any length of time; but because I do suppose the power and faith which he possessed is absolutely necessary for us. We are 'all to come to the unity of the faith'—that faith which the saints once possessed. My mind has been forcibly struck with the case of Moses relative to fasting; (see Deut. 9). We find him spending forty days and nights in the mount receiving the law. At the close of those days the Lord says to him, 'Get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.'—'Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.' He leaves the mount and goes down to the people—breaks the tables when he comes to behold their idolatry, 'and fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.' Here we have Moses fasting with little or no interruption eighty days and nights; the last half the time to prevent Israel from being destroyed, when at the same time he had the promise of being made a great nation of. Now can we sacrifice as much in praying for the dead to be raised, as Moses did to prevent the destruction of that stiff-necked people?

The question of fasting has rested with considerable weight upon my mind for some little time past, and by experience I have found to some extent its beneficial effects. The Bridegroom is now absent and these are the days for the children of the bride-chamber to fast. See Mark 2: 18-20; "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 14, 15; also 2: 15-17. The wise shall understand. Well what shall the wise understand? Ans. They shall understand what shall be the end of these things. The wise here are evidently the same as the wise virgins,—those who went in with the Bridegroom to the marriage. Those virgins had vessels filled with oil—the Holy Ghost. We have reached a point where we are to understand more by the teachings of the Spirit, than we have heretofore,—a point where none but those who are filled with the Holy Ghost, can understand, and like Elisha, we now want the measure doubled, and constantly increasing. As it increases our power, our faith will also increase. Well now we obtain the Spirit by obedience, see Acts 5: 7. Now the more perfect our obedience, the greater will be

the measure of the Spirit if that obedience is yielded on the right principle. That principle is the one that makes it a delight to keep every command in God's word. Nay, more, that will esteem it a *delight*—a privilege to suffer reproach and persecution for the cause of Jesus.

Some of us have got where we esteem it a privilege to wash the saint's feet, salute with a holy kiss, and a few can sell that which they have and give alms: however there are but few that *delight* to obey this command, or that can be induced to obey it upon any consideration whatever. Few indeed there are who can open their bowels of compassion when they see their brother have need; much less are they ready to lay down their lives for their brethren. Where, O where is the man that like Moses would prostrate themselves before God in the dust, and fast forty days and nights, and plead with God to blot them out of existence and redeem Israel! How many of our brethren will squirm when you touch some of their useless indulgences, such as the use of tobacco, tea, coffee, or some of their needless articles of apparel, which are worn chiefly for ornament, &c., these things ought not so to be: They must not so be. God will curse you if you continue to act upon such a principle as this. We have got to come to that position where we should delight to practice self-denial in these matters.

Dear brother, there is a small company in this place who are established in the faith that God has already commenced a work in reference to the resurrection, which we fully believe is speedily to be accomplished. A few days more and we expect to meet the flock of slaughter in the Kingdom. Amen.

G. W. PEAVEY.

THE THOUSAND YEARS OF REVELATIONS 20:

[CONCLUDED.]

That the final resurrection must take place when the Lord comes, and not a thousand years afterward, I think is clear from this consideration. When the graves of those who rose with Jesus was opened it was by an earthquake. When he rose an earthquake took place. The Psalmist (46th Psalm) seems to contemplate something like an earthquake at the coming of the Lord and resurrection. Isaiah also, chap. 24: 19-20. Then from all the evidence I can gather from the scriptures, it appears to me that the moment that witnesses the resurrection will witness an earthquake. But can any man believe that the new earth will ever be shattered to pieces with earthquakes?

In Heb. 2: 14, 15, Paul writes thus: "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Does not this passage clearly present us with the idea of the destruction of the devil when the children are delivered? Will they not be delivered at the resurrection? Certainly. If then they are delivered at the resurrection when the Lord comes, and the devil is then destroyed, how is he to be shut up in prison and retained there to be let out a thousand years afterwards? Still living, loose, and out of prison, roaming abroad, and doing mischief a thousand years after he is destroyed. What a contradiction!

To me it does appear that the passages which have been examined, abundantly sustain the position that the devil, righteous and wicked, all rise at the coming of our blessed Lord, and that then we are to have a final and decisive adjustment of all the affairs relating to the history of men in this world and that to come. My soul would exult in the glorious prospect of soon realizing all the glory of the New and Everlasting Dispensation.

II. According to promise, the next thing in order will be the examination of several scriptures supposed to teach the doctrine of two resurrections distinct in point of time, one of the righteous at the coming of the Lord, the other of the wicked 1000 years afterward. The first passage we notice is found in 1 Thess. 4: 16; "For the Lord

himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first." "There," says one, "that text overthrows at once your views. Well, I know that it has been thought *honestly* by many, that the expression,—"the dead in Christ shall rise first" furnished ample and insurmountable proof that the righteous *and* would rise first—that is, before the wicked in order of time. But to my mind it is clear the passage never was intended to teach any such doctrine. To understand the apostle correctly it is necessary to quote several verses. Let us begin at verse 13 and read to 17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope: For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him; For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent" (or as some with propriety render it, "go before") "them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Whoever carefully reads this passage, cannot, it appears to me, but discern, that an idea had obtained among the Christians at Thessalonica, that the saints living upon earth at the coming of the Lord, would have an advantage over those in their graves, and some how or other, in some way, prevent, or go before them to glory and immortality. In this passage the Apostle sets out to refute this idea. Hence, he tells them he "would not have them to be ignorant concerning them which are asleep." As though he would have said, "those who live until that day, will be no impediment in the way of those who die and return to dust before that day." "We which are alive and remain unto the coming of the Lord, shall not prevent (or go before) them which are asleep." This is the idea of the Apostle. This is the view he sets out to establish in the room of the erroneous one the church at Thessalonica had espoused and entertained. What then? Why, to show how the living saints shall not prevent (or go before) them that are asleep, Paul adds, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first; then (after that) we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." "The dead in Christ shall rise first." First, or before, what? Why, clearly, first, or before the living saints are caught up. This is certainly the Apostle's view.

I am clearly satisfied that the above is Paul's idea, and that the passage has been perverted when it has been pressed into the service of the doctrine we have heretofore advocated.

But, there is yet another idea which I should think far more in accordance with the scriptures, and which I should rather think Paul intended to teach than that of two future resurrections, 1000 years apart. The original word "first" is from This word Donegan renders thus: "(superlat. of .)" First in place, rank, or eminence; the first; the most eminent; the most illustrious; the principal." According to Donegan, then, the primary idea of the word is "not so clearly, first in order of time, but, first, in rank, or eminence. And it is common to speak of men and things, as being first, or among the first, when we mention them, without supposing they are before others in order of time. We hear it said of a man, "He is the first man, or one of the first men of the age." Does any body suppose he is before all others in order of time? No, verily, they know he may be much younger than many others with whom he is associated. They know it is his character that is intended. So the word was susceptible of being

* We have not got the Greek characters, here introduced.

rendered, "The dead in Christ shall rise most illustrious, most glorious." Then we which are alive shall be caught up with them. But, says one, if it were so rendered, then it would indicate that the dead in Christ will be rendered more illustrious and glorious at the coming of the Lord, than the living in Christ. I conceive not. It would only indicate that they instead of being outstripped and left behind, by the living saints, would with them, and before their ascension attain to the highest glory. However, be that as it may, it is plain enough the passage was not intended to teach the idea of a first or second resurrection, i. e., of the resurrection of the righteous at one time, and that of the wicked at another. The fact is, the wicked are not mentioned at all in this passage. And if we had no more assurance of their resurrection, in other passages than in this we should certainly be left to the conclusion they never would rise at all. Why, there will be wicked persons remain and live till the coming of the Lord. Does any doubt it? But, the apostle makes no mention of the wicked living or dead in the whole passage. Why is this? I conceive because his business was with the righteous living and dead at the coming of the Lord. They, and none others, were his subject in this passage. If, when he said, "The dead in Christ shall rise first," he meant before the dead out of Christ, and intended to show the distinction, at the Lord's coming, between the dead saints, and dead sinners, as is supposed, then while he told us what would become of the living saints, he should have told us, also, what would have become of the living sinners! He should have showed us, also, the distinction between them. But, has he done it? Not in this passage. Our conclusion, then, is that this passage furnishes no support to the doctrine of two resurrections 1000 years apart. We exult in the firm belief the Lord will soon appear and put an end to sin and misery for ever.

The Lord willing, hereafter, the subject will be pursued, in the examination of 1 Cor. 15: and other scriptures and objections. At present we close, praying the blessing of the Lord to attend our feeble efforts to dissipate error and propagate truth, and that we are willing to be in subjection to His will, may we be led into all truth, and kept by the power of God unto salvation, ready to be revealed.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND; FOR WE ARE WELL ABLE TO OVERCOME IT.—NUM. 13: 30.

CINCINNATI, DECEMBER 27, 1845.

CONFERENCE.

A Conference of the brethren will be held, providence permitting, at Cleveland, O., commencing Jan. 1st, 1846, to continue over the following Lords day.

CORRESPONDENTS.

There are a number of Communications on hand that I have not been able to attend to, in consequence of sickness in my family. For some days we have despaired of the life of our youngest child, but God has graciously answered prayer, and it is now recovering, by his blessing. Bro. Rickard's long letter has been delayed on this account, that it might be published with the review. Had I begun it, it could only been published in part, in the single number.

LETTERS AND RECEIPTS,

For the week ending Dec. 25th

J. B. Cook, for Miss D. Metzger, Mrs E. W. Spayd, and John Walbron, each 50; Wm. A. M. Allen, 1.00; Wm. Hobbs, 2.00; (the other was received) Thos. P. Hedrick, 1.00; Jo's Violet, 1.00; John Linville, 1.00; Sign Fortner, 50; Clarissa Wolcott, 1.00; Isham A. Morgan, 1.00; M.T. W., 5.00; Geo. Ruebush, Erasmus S. Buswell, 1.00; Isaac Paxton, 1.00; A. Penfield, Wm. M. Ingraham, J. Coan, 2.00; Wm. C. Neff, G. W. Cherry; (it will hardly be possible for me to visit Marysville, as I can not be absent over one Lord's day) Stephen V. R. Stewart, 50; and 50, each for Wm. Nicholas, P. Carter, R. R. Chapin, Charles Mulford, Harriet M. Warren, and 25, for Charles Worden; R. Walker, 3.00; (it will be published) James Proctor, 1.00; O. R. L. Crozier, 50, each, for H. Edson, F. B. Hahn, Geo. Maberry, & L. Johnson; J. B. Cook; (the 5.00, not enclosed.)

THE RESURRECTION.

We have in our minds, associated with the resurrection, the idea that the earth will be shaken—the heavens take fire—cities be thrown down, and the whole unconverted world be thrown into the most awful state of consternation at the moment the sleeping saints are coming out of their graves. Whether such ideas have grown out of the pretended inspirations of Milton, or Young, I will not pretend to say; one thing is sure, they are not the result of Bible inspiration.

From 1 Cor. 15: we have a very full and instructive lesson upon the subject. It is at the "last trump" that the resurrection is to take place, but no evidence that that trump makes the commotion in the physical world that we have been wont to suppose. Why should it, when the resurrection of Christ is presented in ver. 20, as the "first fruits" of that glorious work? We have no where else, go, for the manner, and circumstances, under which the saints will be raised, but to the manner and circumstances under which the "first fruits" were gathered.

When Christ was raised, not a soul of the whole multitude at Jerusalem were apprised of the fact at the time. See Luke 24: True it is, said in Mat. 28: 2, that "there was a great earthquake, and the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it;" but who knew this? The women that came early to the Sepulchre with spices, did not know it. None of the disciples knew it, for the testimony of the women as to what they had heard about it, "seemed to them as idle tales." (Luke 24: 11.) The two disciples that went to Emmaus "that same day" did not know it, nor did they know Jesus—nor was there any thing so extraordinary about this "first fruits" in appearance, but what they took him for "a stranger in Jerusalem." Furthermore, this first fruits of the resurrection, taught the disciples out of Moses and the prophets—then the wise could understand—their eyes were opened. This "first fruits" was seen of Cephas—the twelve, and afterward of about 500 brethren at once, (1 Cor. 15: 5, 6,) but we no where read that he was seen of any of the wicked, or that there was any particular consternation among them. After remaining about 40 days, he led his disciples out as far as Bethany, where he was "caught up."

These being the circumstances under which the "first fruits" were gathered, who will find fault if the rest are gathered in the same way? The idea of the resurrected dead being among us, appearing like "strangers"—teaching the wise to understand, out of Moses and the prophets, will be counted a "fanciful interpretation" no doubt; and some church members may hire the wicked that are a little credulous, to lie about it, for them, as the Jews did the Romans. But still, the idea is more strongly fortified by scripture than any other. "The dead in Christ shall rise first," and if God leaves them here for 40 days before "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," I for one hope to be enlightened, and made to understand, by their instructions.

The following article is copied from the "Advent Herald and Morning Watch" of Dec. 10, with the editorial remarks appended.

NEW WATER WHEEL.

"The subscriber has obtained a caveat for a patent for his invention of a water-wheel, on a new and improved principle, which meets the approval of men of science, who have examined it and seen its operation. By this wheel a greater power can be obtained at a less expense than by any other wheel extant. I am ready to contract for building said wheels, or to give agencies for their construction in towns, counties, and states. For further information, please call on me at Chicopee Falls, or on Prof. A. Walker, at E. Brookfield, Mass., who has one in operation in his factory, or on Bro. Bliss, at the office of the Herald."

HIRAM MUNGER.

Chicopee Falls, (Mass.) Dec. 3, 1845.

We have examined the wheel of Bro. Munger, and are satisfied that it is constructed upon scientific principles. He is anxious to introduce it to the public, and takes this method to bring it before our Advent friends, many of whom are interested in various business which require the use of water power. While we are in this state, he deems it his duty, as well as that of his brethren, to occupy till the Lord shall come. It is worthy the examination of those interested; and any brother will confer a favor on Bro. M. by bringing it to the notice of those in their vicinity who are interested in business requiring water power. Bro M.'s object is not to amass wealth, but to acquire what he can by his skill and industry to aid the cause of God.

Herald and Watch.

Here, brethren, are some of the fruits of abundant past dealings of God with his people. These brethren

proved from God's naked truth, in 1843, and in the autumn of 1844, that it was that truth that cut them loose from the world. If they had held fast that whereunto they had attained, that truth would still hold them loose from the world. But now see what kind of a state of mind, the remarks upon Bro. Munger's advertisement, by the editor of the Herald, developes. The Herald professes to be looking for the Lord every day; but when the project of a "patent water-wheel" comes along, the thought strikes him that it may be a profitable concern, but will it be consistent with our profession of looking for the Lord every day, to recommend the water wheel? O yes, because "Bro. M.'s object is not to amass wealth, but to acquire what he can by his skill and industry, to aid the cause of God." So he brings it "before our Advent friends, many of whom are interested in various business which require the use of water power." All of course for the purpose of making something to "aid the cause of God," as no Advent believer wants to lay up money. All such have obeyed the commands of Jesus, "Sell that ye have and give alms," "Lay not up for yourselves treasures upon the earth," "Take no thought for the morrow" &c. But how long will it be before the Advent friends will be able to aid the cause of God with the avails of the patent water wheel? Such an article of course, must cost some hundreds of dollars, and then it will take some time to set it to work, and then again it must be a very good "water wheel" to earn enough to pay back the money that it cost in a year or two, so that Bro. Himes's "doubtful chronology" would all run out, before the water wheel could begin to earn something "to aid the cause of God." Bro. Bliss, do you expect to make God or good men, believe you are sincere in your professions of "looking for the Lord every day," while you are advertising patent water wheels? If your brethren really wish to aid the cause of God, let them take the money that a water wheel would cost, and apply it at once; and if Bro. Munger can not find employment among Advent friends in selling patent rights, and chooses not to identify himself again with Caesar's household, let him saw wood, or labor with his own hands for his "daily bread" like all other true Advent believers.

But again, the Herald professes a strong sympathy for sinners. They did give them up in the fall of 1840, like other Advent believers. It was truly solemn then, to read the Herald's last notes of warning to the sinner; but the Lord did not then come, though they professed that the evidences to them, were very clear that he would come within the "circle of a few years of doubtful chronology." They now claim that God requires new and more vigorous efforts than ever to get sinners awakened and converted; but in the room of pleading with the sinner through their columns every week, they publish ten columns against those who continue to believe what they once believed, where they publish one column of solemn warning to the sinner. And now, while heavenly thunderbolts are stayed, and God's awful wrath is ready to fall upon the heads of the impenitent, in the room of pleading with God, like Moses, that their very names might be blotted out, so that sinners should be saved—with imploring hands stretched toward the Great Throne, expected "every day" to descend—crying in the ears of the sinner, "Escape for thy life," they send forth a recommendation to all the Advent friends interested, to buy Bro. Munger's water wheel "to aid the cause of God."

Now my brethren, is it not much better to hear in silence their weekly reproaches of "feet washers" "no mercy brethren" &c, than to be found in their awful—"perpetual back-sliding," and like them, know it not?

LETTER FROM BRO. GORDON.

Mobile, Alabama, Dec. 1, 1835.

DEAR BRO. JACOBS:—

I read your issue for the "Day Star." I have read in the Book of Books, that in the time when there was seven thousand that had not bent the knee to Baal and as many mouths that had not kissed him, that then the Lord's servant was fed by Ravens. When I look at the receipts of the "Day Star," a fear strikes me that the Star may cease shining for want of support. But when I think of whose cause it supports, that it sustains the cause of him who caused the fish to bring silver to Peter for him to pay tax money for his Lord and himself, I feel confident that though all the Christians and Heathens may neglect holding up the "Day Star" with their wife, the Lord will keep it up in his own way whilst it gives naked truths. But when the white cloud will burst on our vision, and will be nearing our earth, and every eye will see him, and Gabriel's Trumpet will be waxing louder and louder, what a soul killing noise the jingle of our dollars will be in that hour; money that should be paid in support of God's cause. How horrid

the jingle of that money will cord with Gabriel's loud Trumpet! James tells us the rust of riches will be a testimony against, and that it will eat the flesh as if it was fire. Thank the Lord, money will not be worshipped long, and thank the Lord too, that Second Advent people have not much of it, and I hope they will have less when that hour comes.

O how sad it is to see people looking for the Lord and opposing the Lord's command in feet washing; and say it was intended for cases of necessity. Well, as far as my own experience goes in matters of necessity in feet washing, I have lived north, east, west, and many years at the south, and saw many cases where it was a necessity to wash feet and I remember of never seeing an instance of even the veriest servant of the devil refuse to wash their fellow neighbor's feet when it was a necessity.

And why would the Savior command and promise a blessing to his followers for doing what he knew the wickedness of the wicked would do without a command at all.—No, Brother Jacobs, it is something that breaks in upon the pride of the heart, and brings down on the devoted head the fashionable language of enthusiast, fanatic, simple fool, insane Milente, &c. Well who could stand all these names; not those that love the riches of this world nor its honors, nor their own charmes how it stands with the world, nor fears what man can say or do.

You would think it strange if you was to see a man come into your meeting with ten thousand dollars a year, with D. D. before his name, lay down his cloak and gird himself with a towel and commence and wash the poor fisherman's feet. Would you think he loved his ten thousand dollars, or his D. D., or his silk cloak. O no, you would answer, he loves none of these, he loves Jesus.

Jesus directed his disciples to meet him in Galilee, to Galilee they went, and in Galilee they met him.

I hope you will pay for the peeled, torn and scattered sheep that has not the privilege of meeting together as you have in Cincinnati, and proving the Lord in his condition of feet washing.

Your Brother, looking hourly for redemption from a sin cursed world.

LEWIS GORDON.

LETTER FROM BRO. COOK.

Philadelphia, Dec. 13, 1845.

DEAR BRO. JACOBS:—

I have the pleasure of sending you a few names as subscribers for the "Day Star."

We were detained ten days in Middletown, by the extreme sickness of our child. She had the scarlet sore throat and fever. We found comfort in prayer, and can say with the Psalmist, "Because thou hast heard the voice of our supplications, therefore we will call upon him as long as we live." Our nearness to God, and faith in him was greatly increased. Blessed be his name!

The disease was taken probably in a tavern where we put up the week previous. She is so recovered that she took no cold, but was benefitted by the journey to this city. After prayer, I felt, though appearances were against my faith, that I could smile at death and all its shafts. The confidence in God's promise was sweeter than it ever seemed before. It seems easier to believe now than ever. O I want the faith that was once delivered to the saints. My deficiency in this respect makes me seem more vile than ever. Surely I ought to believe "without doubt or wavering," every promise of our Lord. Amen.

Much might be said on this subject, but not now. We are with our dearly beloved sister Minor. Thank the Lord for what we have enjoyed in our intercourse. Surely "the Son of Peace" is here, therefore his peace shall come on the household. Amen!

We are not surprised that you felt deeply on reading Bro. Pickard's letter. Bro. P. says truly that I considered the subject candidly and prayerfully. I can tell you how I was brought up to this fall, having no light beyond, such were the circumstances that I felt like being silent before God. With my brethren, "swift to hear and slow to speak," light was granted me, in mercy, the day before I preached last in Cleveland; yet more needs be said, and more will be, Lord willing, in due time. My care was to give the brethren the enlargement of view, which the Lord had given me, but not to go beyond the word of the Lord. Let me add two ideas. It is "the seed of the woman" which is to bruise the serpent's head. That is the mother text—from which all others emanated. It is true. Then again, no one can say that the prophetic description of the second Advent is exhausted or fulfilled. There is a difference between the events connected with the second Advent having begun, and being past. Think of this Bro. P. I did think several points could be made plain to all honest minds; but though conceptions are distinct, I have no room in this sheet. I propose to give them in full, Lord willing, soon.

Adieu, yours as ever,

J. B. COOK.

P. S. Sister Minor says to you, "Rev. 3: 11. Hold that fast which thou hast, that no man take thy crown." This is in reference to your interesting paper of Dec. 6.

J. B. C.

LETTER FROM BRO. ALLEN.

Harrisburgh, N. Y., Dec. 7, 1845.

DEAR BRO. JACOBS:—

Although strangers in the flesh, yet I feel a relation to God's dear children, that is stronger than nature's; for I feel that the children of God do love one another, even as he also loved us, that they would lay down their lives for the brethren, if the glory of God demanded. I believe in laboring to glorify God, although it may cost us every thing, friends, reputation, influence and all, let God be glorified in us, by me, and through me according to his own wisdom, even so, Amen.

There are a few despised ones here that are willing to follow the Lamb whithersoever he goeth, if he should for his enemies, they are willing to, if he goes to ask for the kingdom they are willing to ask for it too, although some oppose us as a bitter opposition from our Advent brethren, as the preaching of '43 did from our former brethren, but the Lord is on our side and he will bind us in truth, thank his holy name.

Now dear brother, I have no doubt that the seventh angel has sounded, and the mystery of God is finished. Gal. 1: 11, 12. But I certify you, brethren, that the gospel which was preached of me, is not after men. For I received it of man, neither was I taught it; but by revelation of Jesus Christ. Eph. 3: 3, 9. How that by revelation he made known unto me the mystery; as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ. What is the mystery? That the Gentiles should be fellow heirs, and of the same body, and partakers of his promises in Christ by the gospel &c. I believe that the days of the voice of the seventh angel was from 1840, after the second war had ended until 1844, to the 10th of the 7th month, when I believe he finished sounding by the proclamation, behold the hour cometh on the 10th day of the 7th month. All of the preaching of the doctrine of the Advent previous to 1840, I believe was the time of his preparation, for John says that the seven angels prepared themselves to stand.

I believe that the kingdoms of this world are given to Christ, and that he has been ruling them with a rod of iron since that time, i.e. they have been receiving judgments without the offer of mercy.

The question in my mind is, how long will he rule the nations with a rod of iron before he shall dash them in pieces as a potter's vessel? I did fondly hope and believe that the Lord would come at the time of the feast but although I was disappointed in not seeing our King, yet I have not confidence in his word, and I feel that the time is not distant, when I shall see him together with all the dear saints. O my brother, while I am writing the first name in my bosom, my prayer is Come Lord Jesus, Come quickly, Amen.

My heart is full, I long to meet with kindred spirits, those of like precious faith. It does cheer my heart, to increase my strength—but the will of the Lord be done. I have been pained to read the misrepresentations of the dear brethren Peavey, Crozier, and Rhoads, the last named I have seen, and I love him as my own soul, but the Lord will take care of his own.

Dear brother, search for truth, and fearlessly proclaim it. I am seeking after truth and I send you one dollar of the Lord's money, and wish you to send me one copy of your paper.

Your brother in Christ,

WM. A. M. ALLEN.

LETTER FROM BRO. WAINWRIGHT.

Newark, N. J. Dec. 10, 1845.

DEAR BRO. JACOBS:—

I am one of those whose watchword is backward, onward! and not disposed to murmur against the proceedings of my heavenly Father. The little band of Adventists here were disappointed in not seeing the King this fall as we expected, but we are strong in faith, giving glory to God, that our anchor does not drag, for it has a firm hold to that within the veil. There are some here who we thought were the strongest on time and past experience, since the passing of the November moon, are crying our lamps are going out and we are all almost, but bless the Lord, dear brother, there is a few here who get most excellent light from the lamp yet, and whilst the church and the world are sailing so fools for starting with this lamp, and fools for holding on to it, we are determined to be such kind of fools until we see the King. O how clear does the Lamp shine forth the glorious truth that Jesus is King, the door shut, gospel age ended, and that in the dispensation of the fullness of times, (Eph. 1: 9, 10), the gathering in Christ shall take place. I am right glad that you do not have to borrow Bro. Miller, Himes, Litch, or Starr's glasses to search the blessed word with. There are many Adventists who are leaning on these men as much as the nominal churches are on their ministers. I rejoice to know that it is written in the Book, if any man lack wisdom, &c. O how precious is the Bible at this trying time. I think the evidence is strong, that the Father will make known the time by his speaking on the 24th of this moon. The shaking time, I believe will take place before the raising of the saints, Job 14: 12. The release of the ancient captives took place at the end of the year, Deut. 15: 1. And now I plainly see that the end of the year, as we counted time in '45, could not take place in the 7th month. I will here relate a dream that one of our brethren had about the first of this month; he was passing a large room, and was attracted by a crowd of people gazing in at the window, he also stopped and saw at the further end of the room quite a number of beautiful crystal lamps, with their lights just flickering, and above these a few more burning quite brightly—soon the lower lamps went entirely out and left the others burning, and beneath these he saw a quarter moon with the word time, in plain black letters, and awoke. There is here a band of the Albany confederacy, but most of them are planting and building, and some talking of going to Oregon, but the Advent band here understand from this that it is the fruit of saying in the heart, my Lord delayeth his coming. We are counted fanciful interpreters by them for holding on to the past. In Daniel 13: 7, we read, and when he shall have accomplished to utter the power of the holy people, &c. Now those who have eyes can see, who are trying to gather power, and who are looking for a complete fulfillment of this passage. Praise the Lord, Zion's captivity will soon be turned.

Yours in hope,

S. H. WAINWRIGHT.

THE DAY-STAR.

JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. i. 19.

C. CLARK,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, JANUARY 3, 1846.

NUMBERS 2 & 3.

THE DAY-STAR

Continuation of the "WESTERN MIDDNIGHT CRY," published every Saturday, by E. JACOBS, at No. 7 North Street, (between Main and Walnut,) on the Ohio.

Communications for publication on the business of the paper, or orders for books, should be addressed, P.O. Box 117, E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Twenty cents per Vol. of thirteen numbers, (in advance) those who are able to pay, and gratis to those who are unable to pay.

Letter from Brother Swain.

Charleston, Talahassie Co., Miss.,
Dec. 1, 1845.

DEAR BROTHER JACOBS:—

I take this opportunity to inform you that I am living in the glorious hope of soon seeing Jesus and being like him; and although I am 1200 miles from my native home and friends, there is no home so dear to me as to be at home with Jesus and all his saints—the rest that remains for the people of God. Tell the brethren and sisters that I long to be with them and enjoy their society; but duty has called me away to this place, where I am laboring with my hands to support myself and family while I remain waiting for Jesus. I am telling the people here of a coming Savior to the clouds of heaven. Since I arrived I have held meetings two and three times a Sabbath and every Tuesday evening. I have had some of the Methodists, and Cumberland Presbyterians, who have received the word with gladness—also many of the Servants. Our colored brethren and sisters are rejoicing in hope of soon seeing Jesus coming in all his glory. Yes, brethren and sisters, in the resurrection morn, we will see them coming up from the State of Mississippi by hundreds; but I fear their taskmasters in these cotton fields of cruelty and blood, will be burned with the fire of judgment in the great and terrible day of the Lord which will appear.

The people here are saying, "have the Millers come hither also to trouble us?" Yes, brethren, they are also here. There is a blind man here by the name of Davis, a stationed Methodist preacher, who came to our place to hold a two days meeting, and was told by one of his brethren that there was a Millerite here that had held meetings, and was declaring to the people that the end of all things was at hand, and that the millennium of 1000 years could not come without the resurrection of the righteous dead, and the change of the righteous living to immortality. "Why," says the blind man, "I have thought so too, from reading the Bible, but I have not preached it because our church does not believe it." He said he would go where I was and have a talk with me, for it was a subject he had been thinking upon. He came to my boarding house and brought another preacher with him, and sat down, and I gave him the word on the subject as God gave it to me. The truth prevailed, and they gave up the old ground. They argued with me till near 12 o'clock at night. They told me of one other circuit rider who held these views, and was preaching the coming of Christ at hand, and that many were believing and rejoicing in hope. Davis, and Allen, who came to see me, stayed and held a meeting of two weeks, and preached the time of Christ's coming at hand. I have never witnessed such a meeting in all my life. There were professors of religion, of several of the churches, present; and some of the most wicked and profane men in the county. There was not one person in all the congregation but what wept on account of their sins, who were sinners, and Christians rejoiced in hope of the Glory of God. Twenty-seven came out from among the wicked,

and gave evidence of their hope in a coming Savior; and the people were beginning to pray for the kingdom to come, instead of praying for the Lord to prepare them for death. Last Sabbath I held a meeting and spoke on the subject of human Governments three hours and some minutes, to listening hundreds. The Lord was present—some wept—others rejoiced in this work. My soul is happy. There are many in this section who are wanting to hear on the subject of the Advent, and some of our brethren would do well to come down to Tennessee, and Mississippi, and tell the people what the Bible is declaring to a sinking world, for they do not know what it teaches. The Judaisers have so mystified the word, that it is veiled in darkness, and is not understood.

I am making arrangements to hold a meeting expressly for the slaves, every Sunday afternoon, to read the Bible to them; and teach them their duty to God, and get them ready for the coming of the Savior. This is our duty; and we can have access to them no further than this, on account of the Abolitionists. We owe it to them to show from Scripture that Jesus is their only Abolitionist, and that he will settle the question of their wrongs speedily when he comes.

W. H. SWAIN.

The work of the harvest is going on, even in Mississippi. It is just as necessary that the work of Gathering go forward there as else where—though the quantity of chaff may appear exceeding large, there are, no doubt, some precious grains of wheat, and nothing but truth can bring it out. Who will respond to Bro. Swain's request, and go!—Ed.

Letter from Bro. Cook.

Philadelphia, Dec. 23, 1845.

DEAR BRO. JACOBS:—

I never saw, till just now in conversation, it flashed across my mind, that the "faith once delivered to the saints," is not the doctrine of the gospel, though that doctrine is in part its basis. It is what the language indicates, the faith itself. The faith delivered, committed to the saints, or holy ones. This faith, in Elijah, enabled him to administer the mighty plan of Providence, to shut and open heaven—send drought and famine, or rain and plenty. Nay more, to kill captains with their fifties at a word, and also, on other occasions, to make alive.

Jesus, "the King of holy ones," of saints exercised this faith. He spoke, and the winds and waves obey. Disease and death and Devils, were subject to him. This would not strike most as in point, were it not for his promise, "these things shall ye do," and "greater things shall ye do, because I go unto my Father." It is a faith that enables its possessor to do God's will on earth, in spite of all opposition.

The context furnishes a comment which none can gainsay. "I will therefore put you in remembrance—how that the Lord, having saved his people out of the land of Egypt, afterward destroyed them that believed not." They believed enough to pass the Red sea; but not enough to lean on God, and enter Canaan. Some at one test, and others at another gave up, drew back, and perished. But Caleb and Joshua, believed fully and in spite of all opposition entered triumphantly, the promised land. "Through faith they subdued Kingdoms."

If we have their faith we shall not turn out of the way to the kingdom, for any one. We shall not be sifted out by any trial—not be ashamed of any example of Jesus. We shall "endure as seeing Him who is invisible," in his promised providential dealings, and prophetic fulfillments of the going forth,—the tarrying,—the midnight cry,—the shut door, &c. Our trials of faith, resulting

from delay and disappointment, have not equaled those of Caleb and Joshua. This overcoming faith is not the prerogative of the prayerless, or earthly minded. It is characterized (ver. 20,) as "their most holy faith." The multitude of the deluded and hypocritical profess to exercise this faith as a matter of course, but we are taught to "contend earnestly" for it. The word agonize joined with a proposition, to give it intensity, is here used. It signifies agonize earnestly, or strive strenuously for this faith, most holy and triumphant. We shall need it in order to enter the "better country, even the heavenly."

Lord I believe, help mine unbelief. Amen.

By believing a great deal,—by obeying implicitly all Christ's requirements,—by self denial and perfecting holiness in the fear of God, we may attain this faith. This gift of the spirit. All may see the need of this, in the light, now beaming on the subject of Judgment. God has shewn me enough to let me see that I am dead—nothing, "less than nothing and vanity." Without His truth I am blind. Without him I "can do nothing;" but with him "all things." Amen.

We shall need "the faith of God," Mark 11: 22. This faith enabled Elijah to "speak, and it was done" in his sphere, just as God did in his.

Let us, my brother, sink into the will of God. Be filled into all the fullness of God! Thus O Lord would we earnestly agonize for "the faith of God" once committed to the saints, that we may see the part assigned us in the judgment. "The saints shall judge the world."

Yours in hope of soon seeing the King in his beauty.
J. B. COOK.

Letter From Bro. Hunter.

Anrora, Ind., Dec. 23, 1845.

DEAR BRO. JACOBS:—

I send you enclosed one dollar, in order that the "Day Star" may continue to shine, until the Sun of Righteousness shall arise. There is a little flock here, who claim the promise of the Kingdom, that meet together three times a week, to comfort one another with these words, that the Lord himself will soon descend from heaven and gather his elect from the four winds. We are often made to rejoice, in view of so soon entering upon that rest that remains for the people of God. We have not had a lecture here for a long time, and the visits of your little sheet, is very welcome to nearly all that take it; to myself it is meat in due season.

We long to have the privilege of enjoying some of your meetings in Cincinnati, and the blessed privilege of communicating with you the death and sufferings of our blessed Redeemer. We have long been deprived of this blessed privilege; but, thank God, we can look forward with joyful anticipation of very soon having the glorious privilege of partaking of the Kingdom of our Father; and we can say with the poet,

"This glorious hope rekindles
Our courage by the way;
While we in expectation wait,
And long to see the day."

We ask the prayers of God's people that the little band here may be preserved blameless unto the coming of the Lord, and be counted worthy to inherit the new earth.

You have the united prayers of this little band that you and your paper may be sustained, and that you may come off victorious, and receive a crown of righteousness with Paul in that day.

You may tell the scattered flock, that there is a little band here, strong in the faith of soon seeing the consolation of Israel—the King in his beauty—that same Jesus which was taken up into heaven, coming again in like manner. Hallelujah! Amen. Even so, come, Lord Jesus, and come quickly.

J. G. HUNTER.

Letter from Brother Pickands.

Akron, O., Dec. 10, 1845.

MY DEAR BROTHER:—

I have received your paper containing my letter, which you say caused a sensation in your mind. I have carefully read over your comments, and instead of replying directly to your strictures, I will transcribe an extract from a letter which Bro. J. B. Cook addressed to Sister Severance of Cleveland, and dated Warren, Nov. 15. It is as follows:

"God has ever manifested himself in the character He sustains at the time and among those who witness (and are affected by) the manifestation. His resources are infinite, and hence he always appears in character. To Abraham the venerable, quickminded, patriarchal shepherd, He appeared as a guest to enjoy his hospitalities; but to the martial leader of Israel's invading host He stood forth with sword in hand ready to bathe it in the blood of his foe. From that moment Joshua was lieutenant, and He "Captain of the Lord's hosts." Now why was not this reversed? Because it would have been out of character. God adopts means to the object He intends to effect. The drawn sword clearly shewed Joshua his work and inspired him with new zeal to conquer. It nerved his arm to bathe his sword in the blood of those appointed to destruction. It was an unnatural work for which his mind needed preparation. The Lord "stood by Paul;" and the vision to Peter (calling them to preach the gospel) were manifestations of a very different nature from that to Joshua. The flaming fire encircling the bush in Horeb, indicating the fiery judgments on Egypt, and a jealous God even to Israel, who would purify those He spared by burning up their dross (Mal. 3: 3,) was a manifestation to Moses very unlike that of the "wonderful numberer" to the beloved Prophet when giving the times and seasons by mystic numbers. So I conceive the assumption of "the body" the seed of Abraham, "that through death he might destroy death" and its author, the Devil. The great sacrifice "the offering of the body of Christ once for all" was a manifestation of God to man, totally different from that revealed concerning him when "He shall come to be glorified in His saints," and to qualify them "to judge the world." Then He veiled His glory, by the flesh of humanity. Now He will invest the humanity with the glory of His Divinity. His saints will be sons of God "declared with power" by the resurrection, or the change equivalent to it. He, *He*, *HE* will appear and do all that he has promised, only however, in the way that is promised, not as erring man has usually conceived. "He shall see Him as He is"—not as He was. He was a man of sorrows; appeared a child of the first Adam; but He is coming again to receive His people; we shall be like Him, for we shall see Him as He is—as He is, not as He was. The Lord himself shall descend, not the man himself; or if you please, the Lord (Christ Jesus) himself, not the man (Christ Jesus) himself. He will appear as he is and we shall see Him. Hallelujah! Now the living soul has Christ formed in him the hope of glory. He has been engrafted with Christ's word and Spirit; this is the germ, the earnest, the bud. Well, under the genial influence of God's grace it will come out in the second Advent a full blown rose. The process will be complete. The word of Christ, now in Him, will expand, (by that working by which He is able to subdue all things to himself) into a full likeness to Christ! Jesus is "the Head of the body" of his church; yet we should remember that this Head is not human, but Divine. I am reminded of Acts 1: 9-11. It is a precious passage to be fulfilled in the second Advent, but we should not put "the veil, that is, his flesh" over it. The first man was of the earth, earthly. This earthly, this natural, which is first, is not to appear again; but the spiritual, the second Adam, who is "the Lord from heaven." He will invest the redeemed with the glories of His Divinity, rather than allow them or their nature to veil it in humanity. Oh, how much more desirable that we should be elevated to the divine, rather than have the son himself descend to the human again. Jude 14 ver. "The Lord cometh

in ten thousand of His saints" &c. The veriest tyro in Biblical learning knows that the Greek preposition *en* means *in*. True, He will be *with* them, but the primary meaning includes this idea. If He be in them, he must of course attend them in the judgment. These are great themes; they serve to elate and elevate the soul that considers them. I am conscious of an improved inward life since contemplating these things. We cannot go amid bushes, wet with dew, without being bedewed. Nor can we range amid these promised and impending glories without feeling something of their glory. Hallelujah.

You see I have only reversed the usual order; instead of wetting the dry bushes, the wet bushes will wet me. To drop the figure, instead of bringing down the divine to the human, I see God's plan is to raise that which is still human, to the Divine. This makes my soul magnify the son: then these things of glory magnify my enjoyments. Our Divine Saviour was no more seen by Paul, in his manhood, I believe, than by Moses or Joshua. Is not this so? Or did not these see a manifestation as *personal* as that which Paul saw! The plain record makes it more so I think. I said on Lord's day that all the scriptures would be strictly fulfilled. There will be visible and glorious manifestations of God, our Saviour, in both wrath and mercy. My object on Lord's day was not to deny or explain away any passage, but to quote the language of the Bible to shew that our conceptions had been too limited.

I suppose, dear brother, I need make no apology for sending you this long extract. You cannot fail to be interested and I hope profited by it. You will, with myself, be affected by the simple hearted yet solemn confession of this beloved brother. "I am conscious of an improved inward life since contemplating these things." Is it indeed so, that God's little children, believing and obedient in every word and work, who trust in the promise "the meek will He guide in judgment and teach his way," are deluded by the adversary and "suffered to fall" into dangerous and damnable heresy? There are those who, ignorant themselves of what the scriptures mean by being "spiritually minded," and "led by the spirit," and not knowing that the spiritual things are spiritually discerned, while the natural man understandeth not the things of the spirit of God, hold the experience of God's children in great contempt. You, brother, are not one of that self-conceited and sin blinded class. But, you say our happiness in view of supposed, or believed truth, does not prove it truth. I admit it, and only beg leave to suggest whether an increase, a conscious and palpable increase of holiness and happiness is likely to result from the Devils lies imposed upon God's children for truth?

I could not help smiling at the general tenor of your remarks on my letter. I feel encouraged to persevere in prayer for you. For the nature and object of my prayers on your behalf, read Eph. 3: 16-21. 1 Thess. 3: 13. Jude 24 ver.

I sympathize in your perplexities and troubles on this great subject. I am not impatient for your full conversion. I trust in God who answers prayer wisely and well. You have been begotten by the word of God. I trust you will be born into the kingdom. Then all your difficulties will vanish.

If you had not answered me in such haste and crowded somewhat with business, you would have noticed that not only did Paul (in Acts 13:) speak of Christ's public ministry, as "his coming;" but in the account given in Luke, He was repeatedly and most distinctly announced as having actually come.

In Heb. 9: 26, it is said, "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Now when did he appear to do this? When he was baptised? Or when he came preaching the kingdom of heaven at hand? Or when he entered Jerusalem riding on an ass? Or when he stood before Pilate? Or when he hung on the cross? Or when he appeared in the presence of God for us, in heaven itself? Or did he really begin to appear for this great work when he was born of the virgin, and made flesh and dwelt among us?

Look again and you will see that the series of events did actually constitute his coming. I do not say constitute Him; but his coming, revelation, appearing, was manifested in, through, and by these events that composed the life, death, resurrection and ascension of Jesus Christ. You seem to confound the manifestation of Christ, with Christ himself. We do not deny nor overlook the personality of our Lord. I think you mistake the design of the transfiguration, when you suppose it intended to shew that "the body prepared" and born of the virgin would, however modified, appear in glory in the kingdom to be established. Was not that scene intended to teach the glorious nature and character of the kingdom, and the change to be wrought in the dead and living saints? Moses and Elijah, the representatives of the two classes, the sleeping and waking, and the glorified body of Jesus the specimen, type or likeness of the bodies of the saints. He shall change our vile body that it may be fashioned like unto his own glorious body—as seen there and there only. That splendid vision did most strikingly present Christ the great pattern, and Moses and Elias already compared to him—thus shewing in figure without a word of explanation or any need of any, that *all* the saints were to become like him too. Neither you nor I would have suspected this vision of teaching the perpetual presence of the human body of Jesus, if we had not learned, or thought we learned that fact elsewhere; then we applied our previously acquired knowledge to the explanation of this vision. You say Christ is to reign over the house of Jacob forever. But you do not admit this house of Jacob to be the Jews, but the true, spiritual seed of Abraham. Then you ought not to make the throne of David literal any more than the house of Jacob. If you will let the Holy Spirit explain what He means by the throne of David &c. difficulty may vanish.

In Acts 15: 14, &c. James said "Simeon hath declared how God did at the first visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written 'after this I will return and will build again the tabernacle of David which is fallen down and I will build again the ruins thereof and I will set it up' &c. Now I ask if the Jews would not have understood this to mean the actual, literal restoration of the kingdom to Israel and to the family of David? We know they did so understand this language of the Prophet, and much more of the same kind. But the holy spirit meant and really taught something very different, even the bringing in of an entire new order of things. Was David a type of Christ? Was his throne and kingdom typical of Messiah's reign and empire? If so, why insist on finding the type in the antitype?

Did you ever notice that in the Book of the Revelation of Jesus Christ, (and it would be a curious revelation if it did not reveal him) whenever he is represented in vision as taking part in the great scenes "which were shortly to come to pass," the vision was to be fulfilled or carried out in the persons and actions of his people. For instance the scene described in Rev. 19: 11-16.—Surely here is "the Lord himself" introduced. Do you say He will visibly, bodily lead on "the armies in heaven in all this dreadful form? Does a sword actually go out of his mouth? And would the beast and the kings of the earth and their armies be gathered together, to make war against him that sat on the horse and against his army, if he appeared in the glory and power of Almighty God, and his saints were like himself an army of immortal Gods? What! would men make war on God? A single angel so terrified the Roman guard they fell down as dead. The best men that ever lived were overwhelmed at the presence of God's mighty angels—and it is incredible that the superstitious and cowardly wicked should make war on God and his angels—or saints immortal and equal to the angels. Now recollect that when the vision in Dan. 7: 13-14, is explained, it is three times interpreted to mean the doings of the saints. If the son of man "comes into his kingdom" according to Prophets and Apostles, it must be the coming of the saints into the kingdom. Then indeed the penitent and pardoned thief will be with him whom he confessed in

the hour of his shame and suffering. Now am I wrong in saying that in order to carry out the parables it is necessary that the saints should do this and so? But the son of man was to direct the harvest &c. certainly; but *how* was he to be revealed or made known in that scene? I answer by his angels—his reapers. When they are seen doing the things which he foretold, then we may know not only that the harvest has come, but that the Son of man has come to reap. So when the Nobleman returns, having received his kingdom, and enters upon the administration, he reckons with his servants, destroys the rebels, and what then? Does anything further remain to be attended to in that kingdom? Why, that would be strange enough, to come and take account of the past faithfulness or unfaithfulness of his confidential servants, and then destroy his enemies and stop there. The kingdom is but just got—the administration but commenced. The body of the subjects not yet attended to. The Prophets shew us what a long, and great, and blessed work is to be done in that kingdom. Thus far, since the seventh angel began to sound, we have seen the reckoning—now comes the destruction of the rebels—and afterwards the peaceful administration of the Messiah; of his government and peace there shall be no end. Now I ask, do you admit this past and present reckoning with the servants, and this impending destruction of the rebels? If so, you must admit not only that the nobleman *has returned*, but also that his return is revealed, or he himself thus returning and taking possession is revealed in his saints who are thus acting out the scenes described in the parables.

Did you observe that the vision recorded in Rev. 20: 4, 5, is of a judgment scene, and that judgment scene is called "the first resurrection?" Whatever men might call it, the Lord calls it "the first resurrection." Perhaps you have remarked that all the accounts we have in the old and new Testaments of the reign of Messiah on earth represent his administration as commencing with a judgment scene. Your knowledge of the Prophets and of Christ's parables will readily supply you with instances enough of this. I think you will find this true in every case. If then Christ began his administration on the 10th of 7th month, he began it with a judgment scene, called a harvest—a reckoning—gathering out of his kingdom all things that offend &c. &c. And if, moreover, the living saints are the agents and actors in this judgment scene, and to judge the world and angels, and to sit on the thrones with Christ judging the tribes of Israel, (and that scene is passing now)—do you not see that the first resurrection has taken place? Nay, look at it calmly. The description in Rev. 20: 4, &c. is symbolic—found in a book of symbols, and it is a judgment scene. The judges were no more to be they who had been literally "beheaded" than they were to sit on thrones literally, or that literally had not worshipped a beast &c. "Beheading" was a very uncommon mode of martyrdom, and very few would be they who should live in the first resurrection if confined to that class literally—No, the judges seen in that vision were they who had "suffered with Christ," and were "to reign with Him," as Paul says. Observe, to reign a thousand years. Then they must begin the thousand years with him—that is when He begins to reign, they must begin to reign also.—He begins with judgment, so do they—judgment was given to them, &c.

The words "I saw" before "the souls" &c., are not in the Greek. The word *kai* (and) should be rendered "even"—thus "I saw thrones, and they sat upon them, and judgment was given unto them, even, the souls of them (or the living persons) that were beheaded, &c. For certainly the persons are here described who occupied these thrones and lived and reigned with Christ a thousand years. Now this judgment is going on—where are the judges? If you insist on the sleeping martyrs being found on these thrones, please bring them forth—the judgment proceeds—it is far advanced—where are the judges? Ah, my brother, let us fall down at His feet, and humbly adore that matchless wisdom that is past finding out. Blessed and holy is he that hath part in the first resurrection. May God enable you to realize that blessedness and holiness now! Amen.

You are a servant of Christ—you must be among the judges or the judged. To my certain knowledge, you have already judged and condemned and slain with the sword which proceeded out of his mouth the unfaithful, the man without the wedding garment, &c. Yet you look for the first resurrection in the future. Well, the Lord help you to understand and believe his word. You see I have not answered your objections formally; you will soon confess it was not necessary. In the mean time the Lord alone can lead you out into the perfect day. Follow Him.

J. D. PICKANDS.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVER-COME IT.—NUM. 13, 30.

CINCINNATI, JANUARY 3, 1846.

BRO. PICKANDS.

Relative to the long letter of Bro. Pickands, in this number, it will not be necessary to follow him so fully, on account of some other communications treating upon the same subject, which our readers will prayerfully examine for themselves. While the quotation he makes from Bro. Cook's letter presents in part, the efforts of Bro. C. to bring before the brethren his enlarged view of the second Advent, it will be seen from Bro. C.'s letter in another column of this paper, that Bro. Pickands has entirely misapprehended his views. Bro. Cook does believe that Jesus Christ will be again manifested, as "the seed of David, raised from the dead"—"in all things having the pre-eminence"—"the rightful heir"—"the real child"—"as he appeared to Stephen, Paul, and John;" but as Bro. Cook advises me by letter that he will soon lay before the readers of the "Star" his views more fully on these points, I will not in this place make further reference to them.—Suffice it to say, that his own language, in the letter referred to, must prove that Bro. Cook can not at present render Bro. Pickands any assistance in showing that "our Lord will not again appear in the body in which he was once manifested."

I do not believe that our Heavenly Father will suffer his "little children—believing and obedient in every word and work, who trust in the promise, "The meek will he guide in judgment and teach his way," to be "deceived by the adversary, and suffered to fall into dangerous and damnable heresy." But let us remember to be cautious in our boasts of that meekness which God has promised thus to reward. That "the heart is deceitful above all things" is just as true now as it was 2000 years ago. Therefore when the plain testimony of God proves us in error, we should have modesty and humility enough to confess that it is a result of the want of that character which God approves, and thus establish our character for meekness, and be guided in judgment. I know that the natural man, who can not know the things of the Spirit of God, will hold the spiritually minded in contempt; but this fact is no authority for us to play with the spiritual teachings of the great Jehovah—the Word of God. Because we can meekly claim the character of the spiritually minded, we ought to appreciate the declaration of Jesus, "The words that I speak unto you, THEY are Spirit, they are life." Every child of God has seen the time when a Comic Almanac, or some foolish tale interested them far more than the Bible. How came this wonderful change, that the once neglected, almost forgotten Bible, has become our chief study—dearer to us than our lives? Because the Spirit of God has engraven its sentiments on our hearts. The glowing fields of light and glory that are thus opened to our understandings, are unknown to the "natural man." Let no vain mortal cast a veil of mysticism over its hallowed face, or recklessly revel amid the glories to which it points—not which it is.

You ask "whether an increase, a conscious and palpable increase of holiness and happiness is likely to result from the devil's lies imposed upon God's children for truth?" I answer no; never, unless it may be from the circumstance of those lies being detected in time to realize the danger we have escaped. Then there would be an "increase" of joy, and I know not why the circumstance should not be used as a stimulus to an increase of holiness. You seem to intimate that an increase of holiness *does* result from the belief that our Lord will not again appear in the body in which he was once manifested; but you, of course, are not unconscious of the difficulty of proving such a result.

For "the nature and object" of your prayers, that I may be "strengthened with might by his Spirit in the inner man"—"That Christ may dwell in my heart by faith"—"Comprehend with all saints the height, depth, &c., of the love of Christ, and be filled with all the fulness of God, I am thankful. No man that is mine enemy, can thus pray. The object is worthy—it is my privilege in common with God's people. May God answer the prayer!"

My "perplexities and troubles on this great subject" of which you speak, are not now, severe. Their duration has not been as long as many other temptations with which I have been beset. Since I have re-examined this subject my happiness has greatly "increased," and my confidence in seeing him that "art, and wast, and art to come," exceedingly strengthened.

You say, "I trust you will be born into the Kingdom—then all your difficulties will vanish." O, shall I be counted worthy? I know that all difficulties will vanish then. But when will—when can that work be done? It may be done in my case as soon as in any other. How shall I know when I am born into the Kingdom? When I am a destitute of flesh and blood, for it is written, (Cor. 15: 50) "Flesh and blood can not inherit the Kingdom of God." So Christ said to Nicodemus. (John 3: 3) "Except a man be born again he can not see the Kingdom of God." Ver. 6, 7, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." To be born into the Kingdom, then, is something more than "Christ in you the hope of glory," or "in your hearts by faith." It is to be, brought forth by the Spirit. This "born again," whatever it is, introduces us to the Kingdom of God. I do not believe that it takes place, in the fullest acceptance of the term, till the resurrection of the dead, and change of the living saints. In the interim, "To as many as received him, to them gave he power to become the sons of God." When will they become sons? They will become such by faith when they receive him, and in reality when born of God. John 1: 12, 13. Read Rom. 8: 11-17. Here the work or process of being "born again" is plainly shown. It is the Spirit of him that raised Jesus from the dead, dwelling in us, (before we are born of it) that is to quicken these mortal bodies. If we have not the Spirit of Christ we are none of his, (ver. 9) and as many as are led by the Spirit of God they are the sons of God; (ver. 16) "Heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together, (ver. 17.) Thus we are to reckon ourselves dead, &c., that we may be glorified. When the scripture qualifications of the terms "born" and "begotten," as applied to the present privileges and future prospects of God's children, are brought out and clearly understood, I think we shall see that the term "begotten" is descriptive of our state, until "flesh and blood" is exchanged for a body like unto Christ's glorious body. "Of his own will begot he us with the word of truth, that we should be a kind of first fruits of his creatures." James 1: 18; "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 20. The resurrection of Christ from the dead, is the point where he becomes the first fruits of this begetting of the Father. "God hath fulfilled the same (promise) unto us their children in that He hath raised up Jesus again, as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee," Acts 13: 33. Then the terms "begotten" and "born" or brought forth, are used synonymous. Christ was "conceived" or begotten, by the Holy Ghost, (Mat. 1: 20) but born, brought forth, or "raised up" by the Father, on the day of his resurrection from the dead, as proved from Psa. 2: 7; Acts 13: 27-33, that he might become the first fruits of them that slept. (1 Cor. 15: 20) This is the day when the "first begotten Son" was brought into the world; and the day that it was said, "Let all the angels of God worship him." (Heb. 1: 5, 6.) He is also called the "first begotten of the dead," (Rev. 1: 5.) On the day of his resurrection also, began his priesthood. Heb. 5: 5. To this end also, he is called "the first born among many brethren," (Rom. 8: 29-34); "the first born of every creature," the "first born from the dead." (Col. 1: 15-18.)

In 1 Cor. 15 Paul forcibly urges the argument of Christ's resurrection, as evidence that "those that are Christ's at his coming" will also be born from the dead in the same manner. The change of those that are "alive and remain," produces a body equally free from corruption, with those who are raised from the dead, as is proved in verses 52-54; "The dead shall be raised incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortal must put on immortality." When this is done, "then shall be brought to pass the say-

ing that is written, death is swallowed up in victory." And "now is come salvation, for the accuser of our brethren is cast down." Rev. 12: 10; The being "born into the kingdom," is the putting off this "corruptible" flesh and blood, that can not inherit the Kingdom of God, and putting on the immortality that can. Is it possible, Bro. P., that you can fail to see this? No, God answers prayer, and you will see it, and still struggle for immortality till this corruptible puts on incorruption—till you are really "born into the Kingdom;" then both your difficulties and mine, will vanish.

You say if I had not answered you "in such haste, and crowded so much with business, I could have noticed that not only Paul (in Acts 13:) speaks of Christ's public ministry as "his coming," but in the account given in Luke, he was repeatedly, and most distinctly announced as having come." I said the testimony in Acts 13: 24, proved that Christ's coming as Messiah, or Anointed, could not have taken place before his baptism, when the time was fulfilled, Mark 1: 14, 15, &c., and if any testimony in Luke proves that he was spoken of as thus having "actually come," why do you pass it over without pointing to it? Or why in your leisure, commit a mistake which you attribute to my "haste." I can not find the evidence of which you speak. This is a difficulty of yours as well as mine, that will "vanish" when we are born into the Kingdom, and are made "equal unto the angels, and are the children of God, being the children of the resurrection." You ask the question, When did he appear to put away sin by the sacrifice of himself? Whether at his baptism—preaching, &c. &c.? I answer again, at his baptism, and again refer you to the texts quoted from Matthew, Mark, and Acts. "Or did he begin to appear for this great work when he was born of the virgin?" &c. The expression, "begin to appear," is not only unscriptural, but to me perfectly senseless and unmeaning. How can a person or thing, begin to appear? If the question is asked, Did he appear as the Anointed when he was born of the virgin, the answer is at hand. He did not. His conception and birth, constituted "a sign" or one of the links in that grand and sublime chain of events, (not that constituted his appearing as Messiah,) but that led to it. Isa. 7: 14; Matt. 1: 21: 23. Where shall I "look again" to "see that the series of events did actually constitute his coming," if by that coming you mean the manifestation of the Messiah? If, as you say, I "confound the manifestation of Christ, with Christ himself," it is because the scripture brings to view no plan by which we can have the manifestation of a thing without its existence. The manifestation of Christ can be none other than the manifestation of himself; though the mighty works accomplished by him through delegated instrumentalities or agents in the manifestation of his power—not himself.

I rejoice to learn that you "do not deny, nor overlook the personality of our Lord." My efforts will not, then, be fruitless in proving to you that he will again appear in the body in which he was once manifested: But if you do not deny or overlook his personality, what place in the universe of God is assigned for it? Where is it, and what is it? If you and I, (like Michael and the Devil about the body of Moses,) are to contend about the body of Jesus, I wish to take the side of the argument that Michael did. He was in the presence of God and understood these things. He is the Great Prince—the sent of the Father, who showed to the Seducers that Abraham, Isaac, and Jacob, and the prophets would again appear in their bodies, or be raised up, for he was "not the God of the dead, but of the living." And God also showed the body of Moses in the mount, so there was no difficulty on the part of Michael relative to the body of Moses; and if there was any other side to the argument the devil must have had it, for Michael certainly believed in seeing the body of Moses again.

If I have mistaken "the design of the transfiguration" as you say, it is Peter's fault, as I adopted the view of the matter which he presented. (2 Pet. 1: 14-18.) Grant that that scene was "intended to teach the glorious nature and character of the Kingdom, and the change to be wrought in the dead and living saints," it teaches that the actual presence of Jesus Christ constituted the glory of that Kingdom. It was the "coming" as well as "power" of the Lord Jesus Christ, that Peter learned from that circumstance, and the "power" was to be manifest in the resurrection and change of the saints, as there shown. That "coming," still future, was argued from the fact, and as on that occasion, so in all things, he is to "have the pre-eminence." If the glorified body of Jesus in the mount, was only a "specimen, type, or likeness of the bodies of the saints," the representation was not a perfect one, as Christ himself was there; but if

your suggestion be right, and Peter wrong, then Christ in the room of taking them up into the mountain, would have sent them up while he went elsewhere. How can you present Christ as a simple pattern, to be dispensed with, when the work that is wrought after that pattern is brought forth? Is this giving him in all things the pre-eminence? Remember that though he was seen in that form "there only," yet he is to "come again in like manner"—not as he came in Bethlehem, from Egypt, into Jerusalem, or among his disciples; but, "as ye have seen him go into heaven." (Acts 1: 11.) I do not contend for the "perpetual presence of the human body of Jesus," but the Divine—the "glorified body," "like unto" which the saints are to be "fashioned;" and this fact I have not learned "elsewhere" than from the word of God, as already quoted.

When you present as clear proof that the throne of David is a mystical throne, as Paul has that "the house of Jacob," is heir "with Abraham of the same promise," embraces all that are in Christ, (Gal. 3: 27-29; Heb. 11: 9.) then you will have produced one evidence that the distinctive existence of the rightful heir to that Throne, has but a mystical body. But has the "Holy Ghost" taught you this? The words of James, which you quote from Acts 15: 14, can not possibly prove that throne to be mystical. I do not wish to be understood, in speaking of the establishment of the Throne of David, as referring merely to the literal materials of which the chair of state was composed, but I would take the scriptural—which is the common sense application of the term. The Throne of David, embraces the Government of the people of God—the governor, and the governed—the head, and the body. And if the distinctive, eternal presence of the Governor is wanting, you will also fail to produce evidence of the distinctive existence of the governed. When Simeon declared how God at the first did visit the Gentiles to take out of them a people for his name," James says, "to this agree the words of the prophets as it is written, after this will I return, and will build again the tabernacle of David which is fallen down." Of course you will not claim that "the tabernacle of David" was then built, or set up again. The miracles and wonders God had wrought among the Gentiles, after the pouring out of the Holy Ghost on the day of Pentecost, was an introductory link in the chain of events that was to restore the Government to David's seed "according to the flesh." If this work among the Gentiles was the thing intended in building (completing) the tabernacle, &c., then the work on the day of Pentecost, according to the same reasoning, must have embraced the "wonders in heaven above, and signs in the earth beneath"—the darkening of the sun, and moon, &c., for this, (the pouring out of the Spirit, or introductory part of the work) says Peter, "in that which was spoken by the prophet Joel." Acts 2: 16-20.

But again, if the prophecies concerning the throne of David, are not to be fulfilled in the restoration of a real Government, to a real heir of David "according to the flesh" as shown in Luke 1: 32, 33; 2 Sam. 7: 11; Isa. 9: 6, 7; 16: 5; Jer. 23: 5; Psa. 132: 11; Acts 2: 30-36, can you show by the unerring word a more perfect manner, or any manner at all in which they can be fulfilled? Or can you show what the mystical (I do not say spiritual) throne of David is? I grant that Christ has gone to prepare a place (not a state) for his people, and that he will come again and receive them to himself, that where he is (not only what he is) there they may be also. (John 14: 1, 2.) I admit still further that Christ is now on that throne, in the Jerusalem which is above, and is free, and is the mother of us all; (Gal. 4: 24;) but at the same time, I am bound to claim that that Jerusalem will descend "from God out of heaven." Rev. 21: 1, 10; Isa. 65: 17. Still further, the time has come when that perfect union exists between Christ and his people which is described in John 14: 20; 15: 1, 4, but when the prayer of our Lord, Matt. 6: 10, is answered, the figure of the "vine" with its "branches" can not be so descriptive of the Kingdom, as the compact figure of the human body used by Paul. (Eph. 1: 19-33.) That prayer is not yet answered—that Kingdom has not yet come together as promised, (for the "fourth beast" still possesses the heritage—the earth;) though the elements are rapidly working to accomplish the work.

Where shall I find the proof that "David's throne and Kingdom was typical of Messiah's reign and empire?" David did really, actually, reign over the people of God; and Christ was to succeed him in that Government, as shown in 2 Sam. 7: 16; and Acts 2: 30. It is not said that he would raise up Christ to sit on a throne typified by David's, but

"on his throne." These scriptures must be destitute of instruction, unless Christ actually is to reign in Jerusalem (created anew, Isa. 65: 18.) If I overlook the bounds that God has set, and claim that the New Jerusalem has come down, and that Christ has made all things new, and that the saints of the Most High God do possess the Kingdom under the whole heaven, I must remember also, that though the followers of Emanuel Swedenborg claimed the same thing at the close of the last century, when the thrones of empires appeared to be crumbling into dust, yet their claims did not prevent the devil from carrying on his work of desolation and death. O, I would to God that his Kingdom were come. But neither my anxieties, impatience, or tears, must be permitted to stimulate or tempt me to drag my Father's hand in existing providences. While the word of God compels me to claim the real, personal, reign of Christ on the earth, as the heir of David—as real as the personal existence of the saints; yet I would by no means lower the glories of his Kingdom down to the human. It is all Divine—all glorious—"beyond conception glorious"—and to last for ever and ever.

I am at a loss to know what you mean by the expression you make relative to the Book of Revelation,—"It would be a curious revelation if it did not reveal him." The Book of the Revelation, you will admit, prophetically narrates things "shortly to come to pass," and closely connected with the coming of Christ, and the resurrection—and which things do not constitute either his coming or the resurrection. It does not, as a matter of course, go into a detailed account of the state of things to exist after we "shall see as we are seen, and know as we are known," therefore almost the closing words of that book are "Surely I come quickly." True, the visions of that book represent Christ as leading in all—the great conquests in which his people are the actors: But who can deny that mighty achievements have been accomplished by "the Lord himself" in numerous instances in the past, when there was no visible agency but his people? And if his coming "the second time" is a coming of the same character, why does the scriptures give it the prominence of a second coming? Why not a ten thousandth coming? When Christ was so revealed in Peter that he could lay Ananias and Sapphira dead with a word, and heal the sick with his shadow, why not call that his second coming? And when Paul, with the word of God, could so judge Felix that he trembled, why not call that his third coming; and when he was caught up to the third heavens, a fourth coming, &c. The great truth is plain, that Jesus Christ did come, dwell upon the earth—he went away, but will "come again" never to go away, but to reign over his people for ever. It is this, and this only that can constitute his second coming.

"The scene described in Rev. 19: 11-16" does not make mention of a coming of Christ, but, "I saw heaven opened," &c., and he that is "called Faithful and True" is represented as leading his people in their last mighty conquest by the agency of the "Word of God." Did you notice the three different names given to our Lord in this vision—suited to as many different relations that he sustains to his people?

1. "Faithful and True," to commence the work just as was promised, and just at the time.
2. "The Word of God," which is to judge men in the last day.
3. "King of kings, and Lord of lords," when he is seated upon the throne—the Kingdom being restored to Israel. It is in this latter character, that I understand the language of Rev. 22: 20, as having direct reference.

The agency of the saints, in taking and possessing the Kingdom, is very clearly recognised in Dan. 7: as you say; but it by no means follows that the "coming of the saints into the Kingdom" is the coming of the Son of Man into the Kingdom. Indeed this can not be, for it is written repeatedly, in reference to the inheritance of the Kingdom, "the last shall be first, and the first last," Matt. 20: 16; Mark 10: 31; Luke 13: 30, and "his feet shall stand in that day upon the Mount of Olives which is before Jerusalem," "and the Lord my God shall come and all the saints with thee." Zech. 14: 4, 5. The dead in Christ are raised first, then the living, or "last" having been actually engaged in the preparatory work of the Kingdom, are "changed"—made "like unto his own most glorious body;" then they are in the Kingdom before they are "caught away" to meet (not themselves) the Lord, yet "in the air," before his feet stand on Mount Olives. 1 Thess. 4: 16, 17. Now it is written (Acts 26: 23,) that Christ "should be the first that should rise from the dead," and the evidence is plain enough that he will be the last to come into his Kingdom.

I admit that Christ conducts the harvest by the agency of his angels, or by sending forth, and directing the reapers in the word says; (Matt. 13:) but if the nobleman has returned "having received the Kingdom," what is the date for that event, or where is proof, since you admit that he went to receive his Kingdom on the 10th of the 7th month, 1841. The reckoning with his servants there spoken of, must embrace the reward of the faithful, and the punishment of the offender. Now, since "the rebels" are not yet destroyed, and the saints still remain the despised outcasts of the earth, where is the backbone of your argument that the nobleman has returned, inasmuch as you admit that "the Kingdom *is* but *not* yet got—the administration but commenced," when the rebels are destroyed. Dear brother, this is more than I can admit, in view of the plain scripture testimony, and God's wonderful dealings in the past; and it helps to convince me that your new theory is rather confusing to your own mind.

Yes, his administration is a peaceful one; when he appears, the last great battle will come at once, for no foe can then oppose. If one angel terrified the Roman guard so that they fell to the earth, when my Lord appears, the heavens and the earth (that now are) will flee away that no place will be found for them. (Rev. 20: 11.)

Christ must and will be glorified in his saints before they can be glorified with him; how are the saints now "acting out the scenes described in the parables," of punishing the unfruitful? Where are the tens and hundreds of thousands of the slain that have fallen before the blast of the ram's horns—broken pitchers, and shining lamps of Gideon's valiant 300? Such events I am looking for daily, but even such events are not the coming of my Lord "into his Kingdom." I wish to give full credit to every opening providence that is fulfilling the last items of prophecy on the sacred page; but in the midst of such grand—solemn and awfully sublime developments as are now being made among the confused and fermenting elements of angry nations, a blackened, sunken, and apostate church, and wonderful answers to the prayers of the outcasts, I can not afford to be led away into the dark and uncertain vale of mysticism in such eventful days.

I know that Rev. 20: describes a judgment scene, and further that it is promised that judgment is to be given to the saints of the Most High; but if, in saying, "the first resurrection has taken place" you mean that all "the dead in Christ" have been raised out of their graves, why not go on to prove that those that "are alive and remain" have been "caught away together with them in the clouds to meet the Lord in the air"? The possessor of such a faith must necessarily "have it to himself before God," for the impossibility of proving any such thing, must be obvious to his own mind—he must of necessity place himself on the other side of the command, to "prove all things." Has the sea, death, and hell, delivered up the dead which were in them? If so, are the wicked cast into the lake of fire which is the second death? That the resurrection of the saints may take place in a still and silent manner, as a work of reward, after the work of judging is done, is very possible, for there is nothing in scripture against, and much in favor of such view: But that such will be the case with the wicked who have no promise of immortality, is by no means evident; and they are embraced in the "judgment scene," ver. 12-15. If "the first resurrection" has taken place, and the 12th verse is a part of this "scene" covering as it most assuredly does, the characters named in the 4th verse, I see of no way in which you can escape the conclusion that the work of death and destruction is done; and that you have put a veto upon your own declaration, "now comes the destruction of the rebels." The rebels now alive on the earth, are but a small portion of the rebels named in this "judgment scene."

How many times have you and I had occasion to show the awkward predicament into which man of the deepest research, and most profound learning, have fallen, by departing from the plain, simple, and easy to be understood principles of God's great truth-book—the Bible. I will not say to you as those do who seem to be conscious they have halted by the way—"Come back;" but without assuming any appearance of unkind rebuke, or returning any unwholesome reproof, but in simplicity of heart I will say, come out of that by-path of mysticism, and "come on!"

The 9th volume of the "Star" is commenced with the addition of a font of small type, by means of which, we are able to send out a larger quantity of matter, than ever before, in the single number. The expense is also increased, as we are obliged to employ additional help. The friends interested, will consider this.

FOREIGN NEWS.

The Famine in Great Britain.—The threatened famine continues to occupy men's minds. The subject is constantly kept before the public by the discussions in the press, by public meetings in various parts of the country, by the oratory of the league leaders, and by the indecision of the cabinet. The potatoe disease continues to progress in some quarters, and to be arrested in others.—*Wilmer's Times*, Dec. 4.

Letter From Bro. Purdy.

Middlebury, Dec. 22, 1845.

DEAR BRO. JACOBS:—

I feel yet to rejoice in the truth, that God hath sworn with an oath, to David that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.—He, (David) seeing this (promise fulfilled) before—spoke of the resurrection of Christ, Acts 2: 30-31. In the 32d verse, Peter declares this Jesus, God hath raised; and in Rom. 8: 33, Paul says, it is Christ that died, yea rather that is risen again, who is even at the right hand of God. Peter furthermore, (34 verse) tells us that "David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." Therefore let all the houses of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. I think we can learn from the above scriptures, who Christ is, and where he is, and how long he remains there.—Then in connexion with these scriptures let us examine 1 Cor. 15: 24, "Then cometh the end when God even the Father shall have delivered up the Kingdom to Christ, when he (God) shall have put down all rule and all authority and power (Wakefield's trans.) for he (God) must reign till he hath put all enemies under his (Christ's) feet," (26 ver.) The last enemy that shall be destroyed is death." It is evident from this verse what he means by putting all things under his feet, for if death is the last enemy that shall be destroyed, then every enemy previous to the last will be destroyed (and not as some tell us, that they are only placed in a position for Christ to do the work of destroying them) and with this agrees the 28th verse, "and when all things shall be subdued unto Him, then shall the Son also himself be subject," &c. It is said 27th verse, that "He hath put all things under his feet." The same writer says, (Heb. 1: 8,) "But now we see not yet all things put under him." What was it that Paul saw that was not yet in subjection under Christ? Was it not "all rule, and all authority, and power" usurped and exerted by the civil and ecclesiastical governments of this world—so it seems to me. How will God the Father put down or "subdue" "all these things?"—let the word answer. Dan. 2: 34; 7: 18. "The saints of the Most High shall take the Kingdom," Mich. 4: 13. Then from this it appears that the agency which God will employ in putting down all rule, and all authority and power, is the saints, (or through their faith it will be accomplished.) Isa. 3: "And when all things shall be subdued unto him." Then will Christ have the right hand of God, and "come into his Kingdom," Luke 23: 42,) and reign subject to the Father "that God may be all and in all." It is evident that we have a wrong translation of the 24th verse of the 15th ch. of 1st Cor. from the fact that the work that is assigned to the Son, belongs to God the Father, (see the context.)—Question. Will the saints possess the Kingdom, before they take it! "as some say among us."

Yours waiting.

G. B. PURDY.

Letter from Sister Cook.

Philadelphia Dec. 23, 1845.

MY DEAR BROTHER:—

I have obtained the favor of this extract from a private letter written by our dear sister Minor, and send it to you "meat in due season" for "the little flock," as many, I know with myself, have not a clear scriptural view of this subject,

and are fearing lest they should do wrong in obeying a plain requirement of God. Yours in love,
S. L. COOK.

"Dearly beloved, be not grieved at me and "the little ones" who are striving to follow Jesus. The fear of GOD, overcomes the fear of the world, then bear with me while I give you a reason of the hope, and the cross we bear, for it is for Jesus' sake. We ~~see~~ the reproach, we know the shame, and have counted the cost, but still we dare not disobey what we believe to be the will and purpose of God in us, as we follow the Lamb whithersoever he goeth.

In answer to your argument that the holy salvation is only a command and practice of the Apostles, and not of our Saviour I would refer you to 2 Tim. 3: 16, "All scripture is given by inspiration of GOD and is profitable for doctrine," &c.

Luke 10, "He that heareth you, heareth ME," &c.

John 20: 21, "As my Father hath sent me even so send I you."

John 15: "If they have kept my saying, they will keep yours also."

Pen. 2: 12, "Kiss the Son lest he be angry and ye perish from the way"

Luke 7: 45, (Rebuke) "Thou gavest me no kiss."

Mat. 25: "Inasmuch as ye have done it unto the least of these ye have done it unto me."

5 19, "Whosoever shall break one of these least commandments." Even the kiss of Judas shews that it was the common practice of the disciples. Poor Mary was a woman of bad report, yet Jesus not only permitted her kiss, in presence of the reproving pharisee and his guests at table, but he commended her. Acts 21: When Paul visited the church at Jerusalem, it is written "when he had saluted them he declared particularly what things," &c. 1 Peter 5: 14, "greet ye one another with a kiss of charity." 1 Thess. 5: 26, "greet ALL the brethren with a holy kiss." 1 Cor. 16: 20, "greet with a holy kiss." Romans 16, "greet Mary who bestowed much on us," "salute Rufus chosen in the Lord and his mother and mine," "salute Philologus and Julie, Nereus and his sister, and Olympas, and all the saints that are with them; salute one another with an holy kiss." Phil. 4: "salute EVERY saint in Christ Jesus." In Christ Jesus, there is neither male nor female, and those who are accounted worthy to attain that world, must be as the ANGELS. We must humble ourselves as LITTLE children to enter the kingdom. Do they imagine EVIL? We must love one another with a PURE heart fervently, in deed and in truth as Christ loved the Church!!! By this shall all men know that we are his disciples. How shall all men know if we are ashamed of the cross, and command an evidence of this LOVE OF HEAVEN. Paul says "I am crucified with Christ." Jesus says, we shall be hated by all men, but if we were of the world, the world would love its own, and we know that if we please men, we are not the servants of Christ. To conform to the morality and religion of the churches, will excite no hatred, therefore, the Lord has wisely reserved these last tests of obedience for this last corrupt generation, to prove us, whether indeed we fear him above the world. He forewarns us to fear, not those who can kill the body (reputation, &c.) but God alone. I TREMBLE at his word, and would rather be a fool for Christ's sake, than gain the whole world. Beloved friend, I dare not be disobedient to what I esteem the commandments of God, do not therefore stumble at what in the light of education and refinement, may seem like "disorderly practices" among those who are struggling forward through great tribulations into the kingdom of God.

The book of God was made for the human heart, and not the customs of men. He knows how to humble and prove us, and how to make us as little children, submissive to his will, loving him with all the heart and each other as ourselves.

With regard to washing feet, my faith and practice, is the same, and I have found by a blessed, humbling, sanctifying experience, that "if ye know these things happy are ye if ye do THEM."

Letter from Bro. Cook.

Philadelphia, Dec., 19, 1845.

DEAR BRO. JACOBS:—

I send enclosed the copy of the Discourse on Providence, the substance of which was delivered in the Tabernacle in your place. Should the good Lord enable me, I will send you a brief exposition of Obadiah's prophecy, in order to bring out present truth. Lord, direct and bless. Amen.

As to your proposed Conference in Cleveland, let me say a few words. I am much interested, and cannot write to all individually. Several points appear more clear, and my views of them more enlarged than ever. This is the result of the investigation to which Bro. P. refers. It is my conviction that if either of you go to the Conference to carry your point, you will not honor Jesus, nor advance the interests of truth. There is much prayer for you.

1. The governing, or parent text is Gen. 3: 15; in which the agent for crushing Satan's power is the seed of the woman.

2. In the visions of the glorious future, given to the beloved disciple, when all the old serpent's brood and being shall be blotted out from the universe, he saw a Lamb, as it had been slain, in the midst of the throne, receiving the homage of the angels and the elders; the redeemed intelligences of all earth and heaven.

3. The apostles speak of Him after his ascension, "as the seed of David raised from the dead," 1 Tim. 2: 8. This was not prior to "the offering of his body once for all;" but after the entire work "given him to do" in the days of his flesh had been accomplished.

Then we have at each end of the golden chain of prophetic truth, the seed of the woman; for the Lamb is but the designation of our Saviour's sacerdotal character. The centre is composed of the child of Mary—the Son of a virgin, and "the seed of David, raised from the dead." Now if this is not a three-fold cord not quickly broken, it is a chain extending from the past into the eternal future. Revelation discloses its nature, beginning, middle, and ending. Humanity is an element in it, only it is seen to be finally glorified, and enthroned, and adored.

Jesus Christ the Son of God is not confounded with the Father, by those whom he commissioned to feed his "little flock." "To us there is but one God, THE FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by (denoting his agency) whom are all things, and we by him."

The grand point in the Son-ship of Jesus is this, He is the Only begotten Son, first born among many brethren, that in all things he might have the pre-eminence. In the judgment, and in the inheritance, He has the pre-eminence, whatever place may be assigned the redeemed. He is the natural Son, we are only adopted, and get the adoption complete in the resurrection. Rom. 8: 23. He is the rightful heir, we only co-heirs, and come in only by mere sufferance, or favor. Now the real child, "the little ones who believe" in Jesus, would sooner perish a thousand times than disinherit the elder brother—the natural Son—the only rightful, or really deserving heir!!!

Then the idea of a body without a head, is that of a monster scarcely to be conceived. The vilest reptile, as well as the boundless universe, has a head. "The husband is the head of the wife, even as Christ is the head of the Church," and he "is the Saviour of the body." Eph. 5: 23. "T would be passing strange now, if the affectionate wife should dissipate her husband's distinctive existence; but not so strange as to have the body of Christ, animated with his Spirit, and saved by his grace, dissipating their head, or denying his distinctive existence.

It seems to me that while there are two extremes, the truth lies between them. One is to bring our Lord down to the level of humanity, as was the child of Mary, save sin. The other, is to absorb his distinctive existence in the body. Now we have not so learned Christ. We regard him in his glorified state as he appeared to Stephen, Paul, and John. He is to fashion his saints

"like unto his glorious body"—strictly rendered that they may be of like form with the body of his glory. This is utterly irreconcilable with the idea that when the Son of God appeared, or "the Word became flesh," that the distinctive existence of the Father is gone. It cannot be reconciled with the notion that when the saints are glorified, made one with Christ, as he was with the Father, his distinctive existence is at an end. We might with as much propriety take, if possible, another step down, and then dissipate the distinctive existence of the saints. But it involves an outrage on common sense, as I conceive it. It supposes that the chain of subordinate existences can be suspended without a support. But the Divine representation is that as Christ is the head (the support, the upper limb,) of the church, so God is the head of Christ, "And ye are Christ's and Christ is God's."

The head is not only as real, as any part of every being around us, but the principal part, the seat of sensation in the body. The head of the human body is the most glorious and divine part of the man. If this be the basis of the apostolic representation, it is all daylight. Jesus our Lord, the only begotten Son, who has the pre-eminence in all things, must be the real head, of the whole body or Christian fellowship. Though the saints will be sons of God, almost divine; yet our Saviour is the divinest of the whole. I regret to see this language, but I do it only to carry out the figure, the human countenance being the most prominent part.

My views of the Saviour and the saints in glory, have been elevated. Jesus will not appear again in the form of a servant. The entire body of the saints with their divine head is to be beyond conception, glorious.

The views of immortality by faith—the germ, the glory of it I mean, we have, as clearly as those who speak of the 2d Advent past. The longing and reaching after the full glory of the everlasting Kingdom we are conscious of as they seem to be.

This is written amid conversation and interruption as well as in haste. I feel bound to speak a word to those who may be willing to hear. As I am called, I must go. Adieu.

Yours, in hope of seeing our Saviour in glory.

J. B. COOK.

Letter from Sister Hedge.

Boston, Dec. 9th 1845.

DEAR BRO. JACOBS:—

I have looked forward from week to week, with some solicitude, for the arrival of the "Day Star;" for I have been anxious to catch the first glimpse of its rising brightness. In some of its numbers there has been an indication of a fuller and more glorious light about to beam from its pages;—and then our high raised hopes would subside, as if we must wait a little longer, and pray with more and greater earnestness, that the "eye-salve" might be applied, and the holy un-ointing experienced, which would enable you to discern even more clearly the real necessities of the flock. That we have been called out by the angel, who stood one foot on the sea, and the other on the land, I cannot for a moment doubt. And that we slumbered and slept in the tarrying time, the experience of some of us will abundantly testify. Also that we obeyed the midnight cry, "Behold the Bridegroom cometh go ye out to meet him." And that we felt great disappointment at the passing of the time, in which we were so confidently expecting our blessed Lord. But although the time had passed, there still seemed to be something yet to be manifested to us, and we remained waiting and expecting until the doctrine that "the Bridegroom has come," greeted our ears. It seemed indeed as light from heaven, emanating right from God's blessed word, to the souls of his waiting children. It was truly, "meat in due season," and the belief of it, had a sanctifying influence on the heart and life of "the waiting ones." Although the truth was brought forward in such a manner as to cause some obscurity, not so easily reconciled with the word and our views; yet, that something, had taken place,

answering to the coming of the Bridegroom, I could never doubt, and then believed, "that what we know not now, we shall know hereafter."

I have since been enabled by the grace of God, and the holy anointing, to perceive, that the Bridegroom, that came, was the MESSENGER of the COVENANT and THAT MESSENGER, was none other, than our Lord Jesus Christ, as in Mal. 3. This messenger came to his temple (whose temple ye are) and has been sitting as a refiner and purifier of silver.

I believe there has been a "remnant" all along in this trying process, who could not give up their former experience and call it a delusion, although every one should leave them, nor could they confess they had not believed, what they had all along professed to believe. No, this is not in character with that "little remnant." But the Lord has been sitting upon their hearts, purging and purifying them, and preparing them for his BUILDING, which is to be built up of "lively stones," and is coming together, without the sound of axe or hammer. Yes we are receiving the kingdom. "For in the days of these kings shall the God of heaven set up a kingdom." Now except a man be born again he cannot see the kingdom of God.

"Marvel not, that I said unto you, ye must be born again." Born of God,—become a new creature,—old things having passed away, and all things having become new,—not by works of righteousness, which we have done, but according to his mercy hath he saved us by the washing of regeneration, and the renewing of the holy ghost. "Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures." "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." "Know ye that every one that doeth righteousness is born of God." There are a few in this region who believe God, when he says "fear not little flock, it is your Father's good pleasure, to give you the kingdom," and they have learned not to fear. They believe when they ask for truth, they will receive what they ask for. If they ask for BREAD they do not expect to receive a stone, neither do they fear it.—Or for a fish that he will give them a serpent—or for light that they will receive darkness. No, no, we have faith in God, and we believe we have the things we ask. We believe we are receiving the kingdom, being born into the everlasting kingdom of God. Yes, dying to every thing, that we may arise, to newness of life, and as new born babes desiring the sincere milk of the word that we may grow thereby. We have been passing through one severe trial after another, not the least of which was, to find and to confess, that we had been mistaken in reference to the manner and event of Christ's coming, and then to be willing to be called by the very odious name of "Spiritualizers," as if there was something very derogatory in the name; or as if the spiritual part was inferior to the natural. But if we are of the Lord from heaven, we are of the spiritual, and understand the things of the spirit, so that we have no need that any man should teach us. I believe our dear brethren who have been so much afraid of anti-Christ have not understood their greatest danger. The application has been made according to their own judgment. But a little attention to the divine word, accompanied with the teaching of the spirit, would show them at once, that the term anti-Christ cannot be applied as they have supposed. I do pray God, that their eyes may be opened to understand their true position, and that they may like little children be willing to learn of Jesus,—have their will entirely swallowed up in the will of the Lord. "He that hath an ear let him hear what the spirit saith unto the churches." I believe, the state of the Laodicean church is perfectly descriptive of the present state of the most of the Adventists. They know not that they are wretched and miserable and poor and blind and naked." O, that they would immediately attend to the admonition and warning. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed," &c. Rev. 3: 13-22, please read. We must be just as willing to give up an old theory as ever we were.

We have learned for a few years past, that we had to give up one thing after another, until it seemed as if we had nothing of our former views remaining. Now it is certain, that God will have his own way in perfecting his own work, and it is wisdom in us to have no will or way of our own, that shall in the least conflict with the will of God. But let us lie very passive in his hand, even as the clay in the hand of the artificer. I do feel that I am one of the *lousé* of our Father's household, and not worthy to be that. But Jesus is worthy. I know there are very erroneous remarks thrown out against some of us, such as, that we have given up the advent doctrine, have become anti-Christ &c. &c. I can say for one, that I counted the cost before enlisting in this warfare. I realized, that it would cost all that I had,—good name and all, and that the kingdom, if I could attain unto it, would be purchased cheap at that. I have not expected to come off much better than our blessed Master did. If he was called the prince of devils, we should expect, that they of his household would be called as bad a name as anti-Christ. But we know, that he was not Beelzebub, and we also know, that we are not "children of the devil." But we do know, that we are *born* of God and that *wicked one* toucheth us not. We know that soon, all reproach, will be wiped away from God's people, but we will bear it patiently knowing that if we suffer with him, we shall also reign with him. We are not ignorant that "spiritualism," as it is called, is covered all over with reproach, and when has the devil allowed any truth to prevail without getting up something to mar the work of God. This is at least one evidence in its favor. But it behoves us to adhere closely to the word of God, "lest at any time we should let it slip."

If there are any, who have allowed themselves to be prejudiced against any views, so that their eyes are blinded that they cannot see the light, I pity them truly, and can only pray God to anoint their eyes with eye-salve that they may see. "Marvel not, that I said unto you ye must be born again." We must be *honest*, sincerely desiring the truth.—Not so much fearing error, as of rejecting the truth. We must be sanctified through the belief of the truth. Present truths as it is taught in the blessed word by the Holy ghost. As new born babes let us desire the sincere milk of the word that we may grow thereby. I little thought of writing so many lines, when I commenced, but dear brother, make what use of them you please. I want the dear children of God to understand that I am holding fast my confidence without wavering, "and am being changed, from glory, to glory, as by the spirit of the Lord." Believing without a doubt, that Christ is in us, except we are reprobates."

Your Sister in the Lord,

E. G. HEDGE.

As it is not possible for our little sheet to contain all the excellent articles received from time to time, I shall be obliged to dispose of some of them by making extracts merely.

Extract of a Letter from Bro. D. W. Miller.

Brattleboro', Vt., Nov. 29, 1845.

DEAR BROTHER:—

I write a few lines to inform you how the good Lord is using me and others in this quarter. I rejoice that I have lived to see this day—the day of the Lord. I feel confident that our trials are almost over—that God is about to sweep the earth of its wicked inhabitants, and restore it again to its Eden state. I live in a place that may truly be called Sodom, for I really believe there can not be found five righteous souls out of two thousand inhabitants, one half of which are professors of religion. You are somewhat acquainted with such places as this. May God help me and others thus situated, to look to Him who is able to keep us.

I have been to Athol, two or three times within the last two or three months; and the brethren there are the most God-like worshippers that I have ever seen. A fellowship exists between them, and others that go there, that makes them all one. Most glorious are such seasons to the

believer's heart. I have attended meetings the past summer with brethren at Northfield, and Gill, 16 miles from here—leaving on Sunday morning, and returning the same day. A glorious work has been done in those places. I have also visited the brethren in Wardsboro', and Jamaica, where there are some living souls. * * * Just say that the brethren in this quarter are looking for the New Earth.

Yours in hope, &c.
D. W. MILLER.

Letter From Bro. Morgan.

Newbury, O., Dec. 15, 1845.

BRO. JACOBS:—

I send one dollar to apply on the 'Day Star.' I have departed somewhat from the rule laid down by Paul, [owe no man,] for I had the money and might have paid it before. But believing the 'Day Star' advanced erroneous views, concerning the Bridegroom come, and the closed door, (as well as some blessed truths,) I have withholden, thinking it might be duty to stop the paper, as well as pay up. At the same time I have had the greatest confidence in your honesty, and have hoped for better things. Brother, we want the substance, and not the shadow. Do not let the body of the Lord be taken away, unless they tell where they have laid him; for then in sore disappointment, we shall have nothing to gaze upon but the grave clothes of the blessed Jesus.

Yours, still looking for the glorious appearing of the great God, and our Saviour, Jesus Christ.
ISHAM A. MORGAN.

Letter From Bro. Waddle.

Rushville, Ia. Dec. 9, 1845.

MR. E. JACOBS:—

Sir, I wish you to continue sending me your paper. I enclose you 1.00, and when convenient I will send you more. The "Day-Star" is a great satisfaction to me, as I believe the day is at hand. I am sorry to inform you that my wife and children are all against the doctrine you advocate, & there are 7 sons and 2 daughters.

My prayer is that you may continue in the true faith, as I need a helping hand to uphold a poor weak mortal like myself, to weather the storms of this unfriendly world. I want the aid of your paper to cheer me in my old days, which are three score years.—So let me have the "Day-Star" while time lasts, and I will pay you whenever I can.

Your true friend, till that Great day when parting will be no more.
ELIJAH WADDLE.

Letter from Sister Simpson.

Louisville, Ky., Dec. 12, 1845.

DEAR BRO. JACOBS:—

I greatly desire the continuation of the "Day Star," until eclipsed by the glory of the literal Redeemer. It is a source of great comfort to hear from those who are looking for the dear Saviour. There are a few in this place who are looking for the return of the Bridegroom,—we also believe in obeying all the commands that the Lord has enjoined upon all his dear children. We would be glad if you could pay us a visit. If not, send some one that can remain with us a while.

Pray for us, that we may be more devoted to the cause of our heavenly Father. We are very thankful for your paper, as it has been a source of satisfaction to hear from you, and all the dear brethren scattered abroad. We hope it will be continued till it is needed no more. I send you \$1, and may the grace of our Lord Jesus Christ be with you, and preserve you till he comes; is the prayer of your unworthy sister.

MARY A. SIMPSON.

Letter from Bro. Russell.

Beach Grove, Rush Co., Ind., Dec. 11, 1845.

BRO. JACOBS:—

The 'Day Star' is a welcome messenger and precious to me in this land of enemies to plain

gospel truths. I am here almost alone in the 2d Advent doctrine. I am poor, and not able to send you any money now—I am trying to get clear of debt this winter: I think I can send you a little mite soon to aid you in publishing the 'Day Star'—would like to continue the reading of it, if you can afford to send it to me without immediate help.

The "Day Star" always has some food for me, although I can not see with all its writers. It sometimes contains some error, but I can most always find an antidote in the same number.

Please send it to me if you can, and if you can not, just suspend it until I send you some money.

Yours sincerely,

ERASTUS S. RUSSELL.

It gives me pleasure to labor night and day to send the paper to brethren that will thus speak freely.
Ed.

Letter from Brother Stewart.

Rochester, N. Y., Dec. 15, 1845.

DEAR BRO. JACOBS:—

For a long time past, I have been particularly inclined to write you—more particularly to let you know that the papers which you have so long directed to S. V. R. Stewart, had been regularly received, and their contents gratefully appreciated.

On receiving the last No. of the "Day Star," (Dec. 6th) I observed a special request to those who do not pay, which cannot be considered other than a reasonable request to say the least. I for one have been disappointed (happily however) from week to week for some time past, to find that faithful and welcome messenger in the Post Office; especially so, when I took into consideration the fact that you were in ignorance on the subject of whether I ever thanked you for your kindness, or whether (like a prominent nominal Adventist in Buffalo) I committed them to the flames as fast as received. The only reason of my not writing ere this time is, having a desire to say something,—not only on this subject, but to the dear brethren and sisters scattered up and down in this cold, unfriendly world; hoping to cheer the hearts of some, and by adding my testimony to the Truth encourage others to hold on their way; and at the same time being deeply sensible of my insufficiency for these things. But on seeing the request above referred to, I could no longer forbear dropping a word to let you know that I for one have been very much profited by the reading of the "Day Star," and have it in my heart to contribute to the support of the same;—but, what shall I say? Shall I tell you! Indeed dear brother, I could tell you a tale with regard to my pecuniary circumstances for a short period in the past, up to the present time, that no doubt, would cause you to weep, but I forbear. Let me poor indeed, persecuted for righteousness' sake, and even cast out as the filth and offscouring of all things,—only let me be found of that number, who are every where spoken against, whose delight it is to obey ALL the commands of Jesus, and live by EVERY word that proceedeth out of the mouth of God.

Our number (outcasts, feet washers, or whatever the lovers of this world may be pleased to call us) in this place is small, perhaps twenty; but our hearts are warm; and I presume I should be judging righteously in judging them by myself, as to their earnest desire to throw in their mite to aid in sustaining the "Day Star," that faithful sentinel who has so often visited us, casting its brilliant rays around us, while those of *professedly* like precious faith would fain throw darkness in our pathway! I think I can safely vouch for the rest of our number, when I say for myself that I am thankful that there is still remaining one medium through which an honest hearted brother can communicate his ideas though they may differ never so far from the faith of any beside.

I forbear taxing your patience further at this time, but before closing would say—if you have the means, and will be so kind as to continue your paper to me, you shall have the thanks of a

grateful heart; and should any of the Lord's money fall into my possession over and above the necessary means of sustaining my family, you shall have your full share of it. I would further acknowledge my indebtedness to you for all the papers you have sent me, excepting the first and only payment, viz: 25 cents!

Your brother in Jesus, patiently waiting for the time when the several heirs, (all having become of full age,) shall take the Kingdom, when the Devil's lease shall have fully expired—the high court of Errors set, and you and I with all that truly love the appearing of Jesus shall enter into possession of the inheritance for ever and over.

STEPHEN V. R. STEWART.

Extract of a Letter from Mrs. Penfield.
Cleveland, Dec. 19, 1845.

BELoved BROTHER:—

You observe "to me, it is unaccountable that the erroneous principles of interpretation, from which we have just emerged, should be the very first, into which so many have already fallen." In political circles you know it is said, that revolutions never go back. But is there not in the spiritualizing views now promulgating a resemblance, so far as progress is regarded, to a man who sets out to go through a tract of woods in a cloudy day, and having travelled as he supposes far enough, he finds, to his surprise, that he has made a circle and comes to the very spot whence he started. Must we lay again the foundation and settle first principles? If Christ is to come or has come the second time without the body, then we have the counter part of Professor Bush's theory, which supposes that Christ went away without the body. The circle is complete—he went away and returned without the body. About a year ago when Prof. B.'s views issued from the press, Bro. Cook, then in this place, in speaking of the mild terms used by the religious papers in opposing the sentiments of Prof. B. became quite indignant that they did not use more bolding expressions. Why did they not come out, asked Bro. C. very earnestly, and call the sentiments by the appropriate name of "damnable heresy." Mr. Pinkland states that Bro. Cook "is deeply, earnestly and prayerfully considering these things," viz: amongst others, the coming without the body. The one, the going away without the body, is, *instantly*, called damnable heresy; the other according to the endorsement of Mr. Pinkland, the coming without the body is being *deep*. Is, *earnestly, prayerfully* considered! I think we may as well let Prof. Bush sit on the shelf for the present and ask, "what is truth?" and what is *heresy*!

As to the question of immortality attained, consider a somewhat parallel case. Christ promised the disciples that they should receive the Holy Ghost not many days hence, and commanded them to tarry at Jerusalem till endued with power from on high. It was ten days from the ascension to the Pentecost. Suppose that on the seventh day of the ten, Peter had stood up in the midst of the disciples and with the faith of assurance in the matter, and, moreover to himself, as he verily believed, of actual possession of the promise had stated in the most solemn and earnest manner, I have got the Holy Ghost. What would such a declaration have been worth either to others or himself? Again, Israel was encamped in the plains of Moab beside Jordan seventy days hence they passed over. When two months had elapsed what if some bold, restless spirits of the congregation had risen up and said, the 40 years have expired—"the time has come," when we may appropriate the promise made unto the fathers—we will not wait here any longer but will go over into Canaan. Suppose they had commanded the Jordan to divide, or else made a rail and started to cross the river. What would have been the result to them? In the very midst of the sedition and rebellion may have been heard for the first time, the voice of the new leader Joshua in pleading tones of rebuke, rehearsing, perhaps the awful tragedy of Nadab and Abihu, of Korah and his company. But not a foot moves throughout the vast camp till the command comes,

"sanctify yourselves for tomorrow the Lord will do wonders among you." At the proper time the signal is given, the ark moves forward, the Jordan opens and a wide pathway is made for the mighty host, and the 44th day of the 1st month marks the entrance into Canaan. "Be patient brethren unto the coming of the Lord," for our Joshua "will come" and at the destined moment, "the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God," and the resurrection will open the great pathway to the heavenly Canaan. Even so, amen. But anon, holy Aaron and Israel that had seen a few days before such awful displays of the power and majesty of God, just at the expiration of the 40 days absence of Moses, got impatient, turned away, and made a calf.

As to "a series of events" for the second coming, I know of but one series, at the termination of which the end shall come. The Saviour in the 24th of Matt. predicted a series of events to occur from his day to the end of time, and declared emphatically that "truly the end shall come." Daniel's series of events, the vision and the prophetic period, spanned the entire arch of time and at the termination of that series, then the end shall come. John's series seem to terminate at the point when "time shall be no longer." I understand there will be no second, short series, nor no secondary series after the one, first, grand series. If I were to ask any one whether the Kingdom had come I should go to the poor slaves of the South, some of whom are said to have been expecting for a few years past the Kingdom to come about this time. A. PENFIELD.

Letter from Brother Robinson.

Johnson Co., Ind., Dec. 6, 1845.

DEAR BRO. JACOB:—

I have thought for some time past that we have been a little like a flock of wild geese, that have lost their course, and are hovering over the same spot to find a starting point. Some seem not to be aware (if I understood them) that there is a great difference between the day of the Lord, and his appearing. I think the day of the Lord has come as a snare upon all the dwellers on the earth, and as a thief upon the drunken; but not so upon the children of light, for they were looking and waiting, but never knew what kind of a day was intended until they found themselves in the midst of it. I am at a loss myself about the hour when it did commence. I think the place is not found in the book, where it reads, "The Lord will be revealed, or appear, as a thief, or a snare, or in a moment, or twinkling of an eye." There is a great difference between the coming of the Lord, and his being revealed. His coming must occupy some considerable time, as many things are to be done at the coming of the Lord, that are not said to be done in a moment. He is coming when he is brought near before the ancient of days, Dan. 7: 13. He is coming when he sits upon the throne of his glory, Mat. 25: 31, and all nations are before him, and he says of the wicked, while yet here, "These shall go away into everlasting punishment, but the righteous into life eternal"—not yet commenced.

These, with many other scriptures, show that the time of the coming of the Lord is longer than a moment, if not the whole length of the dispensation of the future of time. I now wish to propose a few questions, for the purpose of stirring up the spirit of inquiry, that we may advance, some at least, by knowledge:—and as I propose them, I will give you my opinion with a few reasons; and if I should be wrong, the brethren can set me right, for wrong I have been many times, and may be many more; but it is my heart's desire to do good and no evil. While I write, it is in fear, lest I may do more harm than good, but still I feel it my duty to write.

The first question I will propose, is relative to the appearing of the Lord. Will he be visibly seen, or revealed, before the resurrection, or after? I think it will be after, for these reasons. Jude says (ver. 14, 15), "Behold the Lord cometh with 10,000 of his saints to execute judgment." Paul says, (2 Thess. 2: 7, 8), "The Lord Jesus shall

be revealed from heaven with his mighty angels in flaming fire, taking vengeance." Now if Jude's judgment, and Paul's vengeance are the same, (and I think they are) then the saints are with him, at least 10,000 of them. Again, every eye is to see him, even those that pierced him. Then they must be raised before they can see him. Again, John says, (1 Eph. 3: 2,) when we see him, we shall be like him. To be like him, we must be immortal, and "our vile bodies made like unto his most glorious body." These reasons may do for the present, though I might give more.

The next question is relative to the battle of the Great day of God Almighty, Rev. 16: 14. Will it be before the resurrection, or after? I think it will be after, for the following reasons. The battle seems to me to be the same as the one mentioned by Ezekiel, Joel, Malachi, and the rest of the prophets, and the same with Paul's vengeance, and Jude's judgment. And these all show an inter and final overthrow of all God's enemies. If this is the proper understanding, then it seems they must all have come forth from their graves. In Ezekiel, we find that it is after all Israel are brought back again from their graves.—"Then executes vengeance, and the judgments written. Psal. 149: It is an honor conferred on all the saints. Mark the judgments written. If these are not the ones, I know not where they are written. If all the saints have this honor, they must first be brought out of their graves. Rev. 2: 20, shows that they must keep the works unto the end before they can receive power thus to execute, and before the iron rod is put into their hands.

I intended to introduce a few more questions but must omit them for the want of room, and ask, have we not great reason to believe that the seventh angel (Rev. 16: 17,) has poured his vial into the air? Do not the wonderful movements that are making throughout the world, appear to be signs or forerunners of the great earthquake, or Revolution? Is not the great city described in Rev. 17: the church of Rome, and is she not divided into at least two parts? Are not the rulers of the nations, or national churches in great danger of falling? Is it not strange that while Adventists in search of truth, have found that men have no right to legislate and give new laws to God's Church—declaring that such is lordship and tyranny, that a spirit of opposition to bearing the galling yoke of tyrants, has moved the minds of thousands in our world, (who think but little of our coming Lord) to cry out, "down with so much civil power! Down with ecclesiastical power! Brake every yoke! Tear off the fetters! Man was born to be free."

Still looking for, and loving his appearing.
GEO. RUFUSH.

CORRESPONDENTS.

The list of communications on hand, (undated) is, as still very large—more by one half than any former period since I have published this paper; but they will appear as fast as they can be published in double columns, provided sufficient steam is retained to read the papers.

The discourse of Bro. J. B. Cook, in "Freedom," will be published in the next number. If the brethren are sufficiently interested in the circulation of this discourse, to send in their orders to the amount of 1000 copies, at 40¢ per hundred, I will also publish it in pamphlet form, in connection with Bro. C.'s discourse on the propriety of Councils.

The correspondence of Bro. F. H. is not rejected, but deferred for the present, in view of what is written in 1 Tim. 3: 10.

A number of good articles are delayed for the want of them to copy them—not being written sufficiently plain to put into the hands of the common reader.

LETTERS AND RECEIPTS.

For the week ending Jan. 1st.

J. E. Cook, \$1.00; J. W. & C. C. Stevens, 3.00; Dr. Cook, expenses; J. M. R. Gidd, 2.00; Leonard C. Fuller, 2.00; Thos. F. Penney, for John Jones and D. H. Chace, each 50¢; G. H. Furdy; Daniel Russell, 50¢; Richards, 50¢; Martin Hunt, 50¢; Susan E. Carter, 50¢; Kingston, 1.00; Elder G. Henson; Libby's Disp. 2.00; J. M. Johnson; E. S. Whitely, for W. B. B. 1.00; Harry Bush; Geo. Ford, 4.00; J. B. Cook; C. S. M., 1.00; Andrew Clark, 2.00; Albert Lyford, 1.00; E. Emory, 50¢; Josiah Little, 50¢; Harvey Haskins, 5.00; E. L. H. Chamberlain, for J. F. Huber, 50¢; P. Penney, Wm. Mitchell, and Cloe Tucker, C. Bonhe, each 50¢; and 2.50 for Harvey Haskins; John Porter, 1.00; J. B. Cook.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy; wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, JANUARY 10, 1846.

NUMBERS 4 & 5.

THE DAY-STAR

Is a continuation of the "WINTER MIDNIGHT CRY", and is published every Saturday, by E. JACOBS, at No. 7 West Fourth Street, (between Main and Walnut) on the 3d floor.

All communications for publication on the business of the paper, or orders for books, should be addressed, post-paid, to E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

Letter from Bro. Drew.

South Painsy, N. Y. Dec. 10, '45.

DEAR BRO. JACOBS:—

I take this opportunity to send you a little money to help support your sheet, the "Day Star," which I am now receiving. I receive some food from it. I am receiving a number of Advent papers weekly, and get a little food from each one. So what I get from these and the Bible I have been enabled to live. I have been a believer in the Advent a little more than two years. I never have had any reason to doubt but what the Advent movement was of God. But truly, dear Bro., we have had a trying time for 6 months past. But bless the Lord we are beginning to feel in this place that our last struggle is coming on us, and we trust we shall soon be delivered. We have a band here of some 10 or 12 believers well united. We have a house of our own where we meet to worship. The wicked have no lawful right to molest or make us afraid, though they do it sometimes. We hold our meetings each evening. God has revived his work among us recently. Some of us are very strong in the faith that this is the month in which God's children will be gathered into the ark.—Christ Jesus, and probation end. Look at Hag. 2:

My dear Brother, I want to say a few words concerning that "shut door" which has caused so much writing and talking, and division among us Advent believers: I will do it in a few words. I believe with you, that there was a door shut in October. And according to the light I now have the Bridegroom came in the sense that John saw him, Rev. 14: 14; Dan. 7: 13, 14. Now let us look at the parable of the 10 virgins in the 25th ch. of Matthew. Now observe who it was that went forth to meet this Bridegroom. Was it the nominal professors of the different churches? Most certainly you will answer it was not, for they were our opposers. Well, did unbelievers who made no profession of religion? Would they think of going forth to meet the Bridegroom, all in their sins? Most certainly they would not. Well then, who was it that the door was shut against? Why, it was shut against those very characters that we hear now crying, (in the 11th verse) Lord, Lord, open unto us!—the foolish virgins that had no oil in their vessels—no faith in the coming of the Bridegroom on the 10th day of the 7th month. They started merely through fear—had no internal work wrought in the heart by the Holy Spirit of God. They run off the track before the 10th of the 7th month, and asked the wise for oil, or faith, or evidence, and were directed by the saints to go to them that sell and buy for themselves. They went, but not to the right place in season, and now after it is too late, we hear them crying, Lord, Lord, open unto us! These are the individuals that this door is shut against, and no others, except those that have sinned away their day of grace.

Oh my dear brethren be careful. Work while the day lasts. Probation is just about to be closed up. The 7th seal may be opened for aught I know before these lines shall reach the press. Then will it be said, "it is done." There will be silence in heaven some seven days. Then the 7th vial of God's wrath will be poured out upon this ungodly world.

L. DREW.

THE DOCTRINE OF PROVIDENCE.

BY J. B. COOK.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Mat. 10: 29-33.

The blessed Redeemer informs us, in this connection, what his servants may expect from this world. 'Ye shall be hated of all men, for my name's sake.' 'If they have called the Master of the house Beelzebub, how much more, them of his household.' Fear them not, however, for their agency is limited to this world—to the body.—Nothing that befalls you is beneath my notice.—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's, and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and 'whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.' ver. 41-42.

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you, shall occur 'without your Father.' 'Whosoever, therefore' believes this, and will 'lose his life for my sake, shall find it.' Whosoever, in view of opposition and reproach, will fearlessly, 'confess me before men,' I will own & honor, 'before my Father, in heaven.'

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.

This doctrine of Providence, seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite, can not comprehend the infinite. The creature can not attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. 'It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea.' We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe.

There are fewer still who have any just apprehension of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purposes of Jehovah. Ebp. 1: 9-10. Having made known unto us the mystery of his will—that in the dispensation of the fulness of times, He might gather together in one all things in Christ. Amen!

Divine Providence is Divine oversight.—Divine care, or administration over this and other worlds,—angels, men, and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event 'work together for good to them, who love God.' The channel in which this mighty, ever bearing

tide of cause and effect, purpose and accomplishment flows, is the 'sure word of prophecy.' Prophetic truth is the track on which Jehovah's providential chariot has ever rolled. On this track it will roll, till it reaches the grand depot. By taking heed to the 'sure word of prophecy,' we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few, we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last,—the first Advent,—the apostacy,—the rush 'to and fro' with the increase of 'knowledge' which was to characterize 'the time of the end,'—the series of 'signs' by which we may 'know' our Lord is nigh,—the preaching of the faithful and the unfaithful servant,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record then we can not, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history, in advance. History is the record of prophecy fulfilled. All the great kingdoms of earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the past that we have in the progress of Providence, passed, Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God.—'Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.' He unveils the prophet's eye, and opens to his view, coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end, nor midnight cry. 'As for God his way is perfect,' therefore He never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonize with it. In the order of sequence, in time, and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attest the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely relates to those nations whose history, is connected with God's people.

I. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in Gen. 3: 15. The seed of the woman shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that, 'for this purpose was the Son of God manifested, that he might destroy the works of the Devil.' Redeem this world from sin and the curse, and fill it with glory and God. When 'Death and him that has the power of death' will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and every creature in earth and heaven, and under the earth shall join in the song of salvation, then all will be 'very good,' as God made it. God will again dwell with men, and they will be immortal.

Though God gave his fallen creature man, this assurance of triumph over the tempter; and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrefaction and perdition of the race—to counteract the Tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state, with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abram his friend and servant. He separated him from the mass of mankind to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt—their miraculous preservation in the wilderness, their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as the conception of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow and every thing as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give it birth. To such events, there are no abortions. No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the second. We can no more confound them, (though we may be ourselves confused) than we can confound the earth with its central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not therefore," ye are willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "Ye are of more value than many sparrows." "But thou Israel, art my servant, Jacob whom I have chosen. The seed of Abraham, my friend I have chosen thee & shall not cast thee away. Fear thou not, for I am with thee." Isa. 41: 8. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things that are coming, and shall come, let them shew unto them. Fear ye not neither be afraid; have not I told thee from that time, and have declared it?—Ye are even my witnesses. Is there a God beside me? No, for even Jehovah himself says that He does not know, of any, Isa. 44: 7-8. The prophet, in harmony with the Great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point

to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognise his all comprehending agency. We "leap for joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not." "The very hairs of your heads are all numbered." Such are brethren to Paul, "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men."

Those who know not God, either in his prophecy or Providence, are not his "witnesses." They can not be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the "honor that cometh from men;" but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus, fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, were God's witnesses. Messiah assured them that they had nothing to fear, from death or Devils, ver. 28, John 10: That people, who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful, Mat. 24: 54; 1 Thess. 5: 3; 2 Thess. 2: 10, 12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognise prophetic fulfillment up to a certain point, in our history, and then deny it in those events which are most manifestly, in time, order of sequence and manner of occurrence just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and "confess" Christ only up to '43! Did either prophecy or Providence stop there? Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamour, as he shoved through 'the shut door,' and got the whole of his crew where they can not hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the church, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; for whosoever shall deny me before men, saith Christ, him will I also deny before my Father who is in heaven. O Lord we will 'confess' thee in thy Providence, and when predicted events occur, we will, by thy grace, witness for thee. Amen!

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that **THERE ARE NO AGENCIES ADEQUATE TO GIVE BIRTH TO PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS; consequently, when they occur, we may know without a doubt, not only, that they are a fulfillment, but also that God has done it.**

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the Advent movement 'is of the Devil.' Some

'Adventists' who would not venture to say that Satan guided those who preached the hour of God's Judgment in '43, and the midnight cry, in the autumn of '44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been, fulfilled; consequently unbelief may not be sinful. Nay, why would it not, be praiseworthy! It is both rational and right, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground, at all, for doubt. When the most unimportant events, transpired in the life of Jesus, according to prophecy, they were recognised as the fulfillment. Taken together, they were regarded as proof positive that Providence had put its broad seal on his Messiahship. The time, and circumstances were not, however, more correctly sketched than in the time of the second Advent, or the events which immediately precede and introduce it.

If the events referred to have been witnessed, even though they be as unimportant, in human esteem, as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his Providence has done it. We have got beyond those way-marks on the prophetic track. They can never be witnessed again; for God's word is the truth,—the truth is the agreement between his word and the event, as brought out in Providence. If 'the word' names it but once, and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence, grow 'slack as some count slackness,' let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices no counterfeit, with the genuine, event. But we affirm on the highest and best authority, God's word to truth. The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs, it is genuine. We are bound to believe 'without doubt or wavering.' There is an ease, a naturalness, a Divinity about them, which walks off all cause for doubt. It is true, doubts arise; but they spring from a source entirely disconnected with the prophetic fulfillment,—from the heart.

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.

1. We notice the creatures, 'of every kind,' which went into the Ark with Noah. The Patriarch was told, yet seven days and I will cause it to rain on the earth. 'Come thou and all thy house into the Ark. Of every clean beasts thou shalt take to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth.' This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion, and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labour, than to have erected the Ark! They came, and went in, two and two, unto Noah, into the Ark, the male and his female, as God commanded Noah. They seem to have come in one day; because 'the waters of the flood were upon the earth,' after seven days. Their entrance was as natural as that of Noah himself.—They came spontaneously, like the subsequent descending flood. This event, was as great a miracle, as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at the right time. God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited.

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. 37: 1-9. As they were, in vision, binding sheaves

in the field, his sheaf stood up and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream, how it could be done,—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitic caravan was to pass on their way into Egypt. Joseph must, in order to obey his father, go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events, clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan, and compelled the sons of Jacob to go down into Egypt and bow to 'the Lord of the land,' occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfilment, complicated & apparently counter, as were many of its parts, does not stand isolated. Its admirable parts, are themselves but a part of God's great plan of Providence,—a few links in the golden chain, which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham concerning his posterity. Joseph's history was, to previous prophecy, as the wool to the warp.

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter paid her wages for her maternal carresses.

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. Isa. 44: 24, to 45: 4. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.

An apparent exception may be suggested, from the false christi, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

III. Let us notice the more important reflections suggested by this subject.

1. God has magnified his word above all his name; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance, and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a 'jot or tittle' of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the 'sure word' thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance and the Providence of God concurs, then the event transpires. There will be nothing, in all time, like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christi, but of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance, of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders, and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers, are in unholy league to sustain them. It is, then, clear as scripture fulfilled can make it, that there are

no-agencies, which can counterfeit, or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence must be recognised in it, or we be convicted as, so far, infidels.

2. Many 'confess' the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must to 'honor his word above all his name,' maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostasy, the taking away of his dominion. The progress of 'knowledge' in 'the time of the end,' the signs in 'this generation' which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The drying up of the symbolic Euphrates, the several periods of waiting for Jesus called 'watches,' the hurrying of the earth, trees and sea when the four angels should cease holding the winds, and the 'angel from the East,' the sealing of God's servants,—the going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry and the clamor about 'the door,' and the going without the camp bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.

Let us mark the series in the parable Mat. 25: 1-10. The preaching of the time, and the signs, was sustained by most marked interpositions of Providence. The earthquake which rocked half the earth. The comet's trail extending across half the heavens. 'The fearful sights and great signs from heaven.'—'Signs in the Sun and in the moon and in the stars.' Men's hearts failing them for fear, and for looking after those things which are coming on the earth. This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their going forth 'to meet the Bridegroom.' Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least as much affected, as 1800 since, by the interposition of Providence to bring out the day of Pentecost 'according to the scriptures.'

Now Mark! *Some body, or some thing, did these things, at the time specified 'in the vision' written on tables.* It was a freak of nature, chance 'mesmerism, human influence,' the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did 'understand,' the periods. The vision did 'speak and not lie.' Amen! This providential interposition, did not take place in '42, nor in '44; but in that very year to which the prophetic times pointed. In the year when 'the virgins took their lamps and went forth to meet the Bridegroom.' It was 1843. Amen!

Then during the tarrying, which occurred against our will, the midnight cry was raised.—We echoed 'Behold the Bridegroom cometh, go ye out to meet him.' From the periods, tarrying, and the types, we concluded, that 'the set time,' was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was the time, to expect the Anti-type of all those rites. Then, those who are characterised in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and loved the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly, to give the midnight cry. Amid the signs of these last

days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the right time, so far as could be ascertained by a prayerful, critical study of the word. It came in the right place, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. The leading events in the parable have become history, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to 'deny' Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important, as the place of Messiah's birth,—his going into Jerusalem in triumph, or being hurried without 'a bone broken.' They have all the marks of God on them that you find on those, which have been witnessed in other ages of prophetic fulfillment; and seeing a sparrow does not fall to the ground 'without our Father,' these did not transpire, but under the direction of His Providence, to fulfill his word; because that 'can not be broken,' either by chance, or mesmerism, or Satan.

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He 'set in order' and 'declared' this series of events. I confess a perfect fulfillment. Amen.

3. By the 'word of God, quick and powerful,' in the Midnight cry, we were cut down as the harvest. True we are in 'the field' which 'is the world,' and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!

Now whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out by the finger of Providence.

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off 'beyond infidelity, into Atheism! They would have us not only infidels, but absolute Atheists. Infidels 'confess' God's Providence. These would have us deny it.

It is however, as irrational as unscriptural, for the preaching of the hour of God's Judgment and the midnight cry did not require the slow process of 'the societies,' sending out their salaried slave-like lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates, into the Ark with Noah,—with an ease and naturalness, which has ever characterised prophetic fulfillment. Joseph's brethren did him obedience, willingly.

We are now, in our Advent experience, where Noah was after the animals entered the Ark.—This Divine interposition was to him the crowning testimony! He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, prove the presence of God by a special Providence. We 'confess' the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence, to fulfill his word connected with the Advent of Christ into the kingdom. Doubts to the winds now. Hallelujah!

5. Some, however object to the idea that God had any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small a business, for God to meddle with. They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall 'without our Father.'

Others reject the scriptural doctrine of Providence, in our recent experience because the mid-

night cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of scepticism.

But the grand objection is based on our disappointment. You were deluded. God's Providence did not produce the events of prophecy, because your expectations were not realised. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In Mat. 21 we have an illustration. The blessed twelve and the shouting multitude, were on the tip-tee, of expectation. They thought that His entrance into Jerusalem according to prophecy, was the time, when He would take the throne. They were disappointed, because they misconceived, His design in fulfilling that predicted event. The prophecy was however, just as really fulfilled, as if they had correctly, conceived God's purpose, and realised their expectations. The disciples were extremely disappointed and distressed at the crucifixion. 'They were glad' but still disappointed, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe. The disciples' mistake did not destroy discipleship. It was pity, in them, to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just as with us.

8. It has been said with reproachful sarcasm, you 'can not be disappointed.' As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his word, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a libel on God. It would give the lie to all He has revealed of his Providence—or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility we cast ourselves on Divine infallibility. Amen!

Those who reflect on us, seem not to see themselves. They assume that their conception of the Advent, must be realised, as if their theory of prophetic fulfillment was more true worthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despoiled disciples, by Providence and prophecy, they stood on their 'original faith.' Messiah must come according to their conceptions. There they stood, in a fixed position, till their houses were left unto them desolate. The disciples on the contrary saw scriptures being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a 'disciple' however much despoiled.

7. All attempts to readjust the prophetic periods is labour worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture, in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony, with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologists, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: 'I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is not as my power rectify it. I must leave that with God.' The mistake was of precisely the same nature with that of the Holy Twelve, and others, Mat. 24: 4. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook the Lord's design in that fulfillment. It was however, a fulfillment. So in our case precisely, God's will was done.

Our experience, in this respect, harmonises with that of God's people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. 5: 21-23; Mat. 20: 50. The disciples all 'forgot him and his sayings yet even in that they fulfilled, Zech. 13: 7. They had inadequate conceptions of God's revealed plan, Luke 18: 31-34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the manner, in which, he would accomplish them. Then to maintain that we have been wiser in this respect than all the divinely instructed of other ages, after God's Providence has proved us not so, avenges that 'pride which precedes destitution, and that haughtiness which goes before a fall.'

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scenes change,—the actors appear and perform their part, and the entire movement in the theatre of earth proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been noted the finale, will each open, on our astonished, or unprepared vision. 'The righteous will be saved. The wicked will be damned, and God's eternal Providence approved.' Amen and Amen.

O Lord give us grace and we will 'confess thee before men.' Be witnesses for thee,—that thou 'hast set in order' from ancient times, and declared it! Nongency can defile or derange the 'order' which thou hast declared. When the predicted events occur in the prescribed 'order' we confess the truth of Jesus. It does not occur 'without our Father.' It does take place by the direction of Providence, a present God. So it will be till our Lord appears in glory, till his people also 'appear with him in glory.' Hallelujah! Praise ye the Lord! We are 'not orphans,' not left comfortless. He is present, fulfilling his word. And none having passed the introductory scenes, glory will open. All who have not 'cast away their confidence' shall be glorious like their Lord through a blissful immortality. Amen!

Why 'confession' is not then an 'apology' to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of their testimony.

9. Finally, as Noah knew that God was with him, when he saw the creatures coming 'two and two' unto the Ark.—As Joseph knew his vision to be from God when his brethren were bowing before him.—As Moses' mother and David's friends knew that God was with them by a fulfillment of his word.—As the Apostles knew Jesus to be the Messiah, by events, and his works according to scripture; so we know without a doubt that the Advent movement is Divine in its origin, Divine in its progress. Divinely glorious will it be in its results. Amen!

J. B. COOK.

Letter from Bro. Cook.

Toronto, C. C., Dec. 18, 1845.

All happiness to you, my dear beloved children in the Lord. I thought I would write you concerning the Ancient of Days, and concerning the books being opened according to Dan. 7: 9, 10; Rev. 20: 12, and Dan. 7: 23; Until the Ancient of Days came, and judgment was given to the saints of the Most High. This seems to be the same with John 14: 1, 2; Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father. This seems to be the same with 1 Cor. 6: 2, 3. Do ye not know that the saints shall judge the world? And how shall they judge the world? The Lord says, the word shall judge the world in the last day. Ps. 149: 5-8; Let the saints be joyful in glory: let them sing aloud upon their beds;

let the high praises of God be in their mouth, as a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written in this book: and all this shall be done. Praise ye the Lord. Heb. 4: 12; For the word of the Lord is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, Jer. 23: 28; He that hath my word let him speak my word faithfully: What is the chaff to the wheat with the Lord. Is not my word like as a fire? saith the Lord, and a hammer that breaketh the rocks in pieces. Eze. 1: 5, 6; Who is the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. And a wise man's heart discerneth both time & judgment: Because in every purpose there is time and judgment. Therefore the misery of man is great upon him. 2 Tim. 3: 15; Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Eph. 5: 13; But all things that are revealed are made manifest by the light, for whatsoever doth make manifest is light.

THE THOUSAND YEARS, OR THE BINDING OF SATAN.

Rev. 20: 1, 2; And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years.

There has been a great deal said in relation to the 20th chapter of Revelation; and I shall make a few remarks, and may the Lord direct. This angel coming down, having no voice, I understand is different from the other angels spoken of in the 18th chapter, 15-19 ver.—It appears plain that it is Christ. See Rev. 1: 18; I am he that liveth and was dead, and behold I am alive for ever more. Amen. And have the keys of hell and of death. Or Luke 13: 31; When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock. Or Matt. 25: 10. By comparing scripture with scripture, then we can understand it. This chain seemed to be the same with 2 Pet. 2: 4, and Jude 6; And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains of darkness unto the judgment of the great day. And bound him a thousand years, is the same as in Matt. 13: 37, 38, 40; The field is the world, the good seed are the children of the Kingdom, but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. So we see that to be bound and gathered are the same, and how the woman was bound of Satan 12 years. Now we who believe that the end of the age has come can see that they are bound to destruction. "And cast him into the bottomless pit, and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season," is the same in Isa. 24: 22; Ezek. 38: 8; "And they shall be gathered in the pit, and shall be shut up in the prison, and after many days shall be visited." "And when the thousand years are expired Satan shall be loosed out of his prison." Compare this with Rev. 20: 8; Ezek. 39: 9. This shows that these are the same.

THE BOOKS IN REV. 20: 12.

"And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works." 1st, To shew what the books are, see Dan. 7: 10; Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: The judgment was set, and the books were opened." Rev. 20: 4; Mat. 25: 31. I understand, the first book was opened in the writing of the vision for '43, and the 2d book was opened

from '48 to the 10th day of the 7th month. See Ezek. 2: 8-10; 3: 1-3; And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey, but as soon as I had eaten it, my belly was bitter. The same when we preached the time; and after the time past it was in our heart bitter, it shows that the book was opened twice, and another book was opened which is the book of life, has been opened since the tenth day. See Dan. 12: 1; And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: And there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. 1 Cor. 3: 11-13; For other foundation can no man lay than that is laid which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. So we see this book of life, Christ in us the hope of glory. Or as Paul says, Jerusalem which is above is free, and is the mother of us all. Pau. 139: 16; Thine eyes did see my substance, yet being imperfect, and in thy book all my members written, which in continuance were fashioned when as yet there was none of them. There shall not enter therein but they which are written in the Lamb's book of life.

I have been much pleased in reading your paper, and I expect to go up through Ohio, if the Lord will. I send this letter for publication. I was blessed in reading Bro. Pickands letter in hearing that that Brother had come into the blessed truth. O may the Lord shew us all the truth that is in Jesus.

Yours in the glory that shall be revealed.
HENRY DUSH.

LETTER FROM BRO. PATTON.

West Philadelphia, Dec. 1, 1845.

BRO. JACOBS:—

I hold that we are not called upon to exercise our faith without testimony, be our faith (so called) without it, is not faith by this rule, through all the Advent movement. Although it has had its content with the wisdom and learning of the world, they have been helps to us for the testimony, have been all on one side, neither would the signs which we see in the moral, religious and political world, be signs to us without the Holy Ghost had indited the testimony and handed it down to us. And as every one must give account of himself to God, I for one must say, as I value my soul, I dare not go back with my Bible in my hand: I should be ashamed, for it contains the testimony of every step we have taken, and what is more, the Holy Ghost has been a witness to us, and we have been made to know the Truth, and the Truth has made us free. If we are wrong, all my religious experience is good for nothing, but Glory be to God, we are right, we have been right, and if we walk by the same rule, holding on wherewith we have attained, we shall soon sit down at our Father's table, and Jesus himself will gird himself, and come forth and serve us. Now, I love time for two reasons, one is, because it was the preaching of time that sent me to the Bible to search as I had never done before, and the more I searched the more I loved it. This could not be the work of the Devil—the other is, I believe, that we still have time (not prophetic) but in the Types, and the wise shall understand. While we are under sin, the Bible throughout represents us to be under bondage. Hence we find our Saviour correcting the Jews, when they boasted of being Abraham's seed, and of never being in bondage. Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin; so I understand men under the bondage of sin. Through the whole Gospel dispensation were the antitype of the children of Israel, while they were under bondage in Egypt, and their deliverance from Egypt I understand to be a Type of our deliverance out of spiritual Egypt into the liberty of the children of God. Throughout the whole dispensation, the Song of Moses was not a song of triumph and praise only, but of anticipation. And Glory be to God how many millions of souls, through the attainment of the antitype of Moses, have sung in like manner, when they have been made new creatures in Christ Jesus. The children of Israel, the forty years in the wilderness, it is evident Paul understood to be a type of the Church, through the dispensation in which he lived. Read Hebrews 3d & 4th chapters, and if this is correct, which I believe without a doubt it is, then the going out of the wilderness into Canaan, must be a type of the taking possession of the kingdom, when they will sing not only the Song of Moses, but of the Lamb. Now, what is the evidence that the going into Canaan is typical of the Resurrection—look at Joshua 3d and 4th chapters. Here we find that the ark of the Covenant of the Lord of all the Earth was to pass before them over Jordan, and herein they were to know that the living God was among them, and that he would drive

out from before them the different nations. The waters of Jordan were cut off from above, and stood upon an heap, as soon as the Priests' feet that were the ark rested in Jordan, and Joshua chose twelve men, out of every tribe a man, and commanded them to take out of the midst of Jordan, from the place where the priests' feet stood firm, twelve stones, and take them over with them, and Joshua set up the 12 stones in the midst of Jordan, and they were to be for a sign and memorial for ever (what is it a sign of?) I believe it is a shadow, and we can find the substance, it evidently pointed to Christ (our Joshua) so we find him choosing and preparing 12 men that were to be faithful witnesses to us, as the twelve stones were to the Jews—that he passed over Jordan, and triumphed over his foes. Jesus and the Resurrection were their theme, and we are built upon them as living stones, Jesus Christ himself being the chief corner stone. On the 10th day of the first month they came up out of Jordan, and when all the kings saw the way the Lord had opened for his people, their heart melted neither was their spirit in them any more, because of the children of Israel, evidently a type of that time. Ezekiel speaks of 21: 7, when every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water. Between the 10th and 14th they were circumcised. A type of writing the law on our hearts, for the Lord says this day have I railed away the reproach of Egypt from off you; on the 14th they kept the Passover; Jesus told us it should be fulfilled in the kingdom—this I understand to be a type of the marriage supper of the Lamb. On the 15th they eat the old corn of the land, and the marriage ceased. I understand the woman to be a type of the true bread which came down from heaven, by which our souls have been fed from day to day, feeding on Christ by faith. But now faith will be lost in sight, now I want to tell you why I believe, our deliverance will come next 1st month, for I believe the Jubilee Trumpet ceased to sound in the 7th month, 1844. I believe the antitype of this trumpet commenced with our blessed master himself, and have been sounding until 1844, Isa. 61: 1-3. Luke 4: 17-19. But the fiftieth year is the Jubilee, and it could not begin before last spring, and I think it is plain it is a whole year, Isa. 4: 6; it is called the year of recompense, not a fast—63: 4, it is called the year of my redeemed. Haggai 2: 20, 21, says in the 24th day of this ninth month, I will shake the heavens and the earth: this is coming very near the end of the year. Zechariah comes nearer, 14: 6, 7—in that day his says, the light shall not be clear nor dark.—Just as we have seen it, but we have the promise that at evening time it shall be light. This is comforting to my heart, that if I follow on to know the Lord, walking in his counsel, as thy day is so shall thy strength be, if I do this I have that confidence in God, that all dreadful grace will God bestow, and crown that grace with glory. My prayer is that you and I, and all the children scattered abroad, may stand, with our joints girded, that we may have an abundant entrance administered unto us, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ, at his appearing.

Yours, waiting for Jesus.

R. PATTON.

LETTER FROM BRO. BURGESS.

Ashburnham, Mass., Dec. 22, 1845.

MY DEAR BROTHER:—

I feel to praise the good Lord that you are still able, through the grace of God, as I trust, to comfort God's little ones by reading your paper. It is my prayer that God would give you grace and wisdom, to enable you still to administer to the little flock spiritual food. I feel that we are living in a grand and awful time. I often feel in my soul to say.

"Fly swifter round, ye wheels of Time,
And bring the welcome day."

O how sweet that rest will be, that remains for the people of God. I gaze upon my treasure, and long to be there.

Yours, in love,

JOSHUA BURGESS.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, JANUARY 10, 1846.

The first number of a neatly printed second Advent paper has been received at this office, published by A. Ricker, & J. Sherwood, New York city, entitled "The True Day Star." It has for its motto, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the City." It contains the names of about 50 individuals, testifying that, "Truly, Jesus is King, and Elijah his messenger is here."

I would say to the dear brethren and sisters scattered abroad, to "search the scriptures" daily, and be careful not to enter into "doubtful disputations," but ask the Lord for wisdom, and he will give abundantly, T.

Letter from Bro. Chamberlain.

Middletown, Ct., Dec. 26, 1845.

DEAR BRO. JACOBS:—

I still feel much interest in the "little weekly Messenger," which comes to me from week to week. May God stand by you in this closing strife.

Never have I been led out in prayer for you, as I have been for the last 2 or three weeks. I know you must be often in the furnace of affliction; but remember, Jesus says, "my Grace shall be sufficient for you." Go on, and I trust you will soon come forth as pure gold. Lord stand by the "little remnant" that must have clean hands and a pure heart to enter the abode of the blessed. A very few only are standing fast in the liberty, wherewith Christ makes his people free. Glory be to the Lord. I feel like going forward—yes, onward, is my motto. I have some things which I want to say to you; but I think Bro. Cook will write you soon, and he will tell you more about us at the east. A word about Bro. and Sister Cook, they have spent the two last Sundays in Philadelphia, and he may spend next in New York, (28th,) if not, he will be with us. I have had a letter from him, his wife and sister Minor this week. They all seem filled with Jesus. I long to see him; but he will find some trials here, I think,—he will find a remnant that will receive him gladly. I have no fears, God will be glorified. Amen! I wish I could do much for you, to aid you in your labor of love to the flock.

Bro. Jacobs, I think things at the west now, look better than they do at the east. * * * I trust the time will soon come when we can speak face to face. Love to yourself and all the humble, children of our Lord and Saviour, Jesus Christ. Grace, Mercy, and Peace, be with them. Amen!

E. L. H. CHAMBERLAIN, K

Letter From Bro. Whiting.

Lincoln, Me., Dec. 23, 1845.

DEAR BRO. JACOBS:—

I feel grateful to God, for the privilege of reading your paper weekly. My soul is often fed and strengthened; please continue it,—here is one dollar. O may the Lord help us to keep humble till Jesus comes.

Yours in love till we meet above,
GEO. WHITING.

STEAMBOAT ACCIDENT.—We learn from the Louisville Democrat, of Wednesday, that the steamer Belle Zane, Captain John Brauer, bound to New Orleans from Pittsburgh, on Saturday morning, Dec. 20, at about 2 o'clock A. M., struck a snag, at Island 74, just below the mouth of White river. She was an inferior stern-wheel boat, crowded with passengers. Immediately after striking, the hull sunk and the cabin floated off, before any assistance could be rendered to the passengers or crew. The night was intensely cold, and at least thirty-four persons are said to have been drowned or frozen to death. The cabin floated down several miles below the place where the accident occurred. The passengers were mostly in their night-clothes, and of those who reached the shore a number perished from cold. Some persons from the shore put out with skiffs as the cabin floated along, and succeeded in saving several. A Mr. Reeves, residing near Memphis, swam ashore, and also helped the engineer to shore, who froze to death afterwards. A gentleman, his lady, and child were found frozen to death. It was supposed there were a number of others on the wreck, whose bodies had not been discovered. Measures were being taken to examine it by means of a diving bell. We have not been able to learn any further particulars of this terrible disaster.—Cin. Eve. News.

EARTHQUAKE.—We learn from the Nashville Orthopolitan, that a shock of an earthquake was sensibly felt at Memphis, on Tuesday evening week. It was accompanied with a rumbling noise. [Cin. Eve. News.]

THE AGENCIES EMPLOYED IN THE JUDGMENT.

A BRIEF EXPOSITION OF THE PROPHECY OF OBADIAH 15-21.

"For the day of the Lord is near upon all the heathen—they shall be as though they had not been. But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them: And there shall not be any remaining of the house of Esau, for the Lord hath spoken it.—The Kingdom shall be the Lord's."

The two sons of Rebecca, individually and generically, are here presented to the prophet's mind. Their character and their destiny is revealed. Jacob stands as the head and representative of all those who wrestle with the angel of the covenant, till they prevail, and thus become 'Israel.' As princes they have power with God, and shall have with men. These are children of promise—the seed of Abraham, God's friend.—Heirs of the Kingdom.

Esau represents all those who have by birth, or profession, a nominal relation to the people of God; but who profanely barter away their interest in the covenant of promise, who sell their birth-right for a 'morsel of meat.' The heathen are named separately; but they with 'the house of Esau' are to be burned up as stubble, "*Be as though they had not been.*"

In this destruction of Esau's house, Jacob or the Israel of God have an agency. The one class are to be to the other as fire to stubble. Of the stubble naught shall be left but the 'ashes.' Mal. 4: 3. Jacob will thus prevail over all the 'profane' like 'Esau.' Heb. 12: 16. They will be delivered,—stand on Mount Zion, and in 'the beauty of holiness' possess their promised possessions. This is when 'the Kingdom' has become 'the Lord's.' He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end. Luke 1: 32, 33.

The full scope of this prophecy, I may not grasp. Its allusions may reach far beyond my present comprehension; but though it be still, as it has hitherto been 'too high for me,' though I can 'not attain unto' its utmost height, and depth, and length, and breadth, yet we may contemplate it. The light now beaming from it, to gild our pathway, is ours, as really, as if there were not references to events beyond the ken of our uninspired vision. The historian of the reformation says, that its progress was to be 'ascribed to an higher intelligence,' than Luther's. He had 'not power to conceive' a plan like that which was developed in Providence. Luther 'did not devise or arrange them. God led the way; the part assigned him was to follow.' 'At a later period he could discern and comprehend these things.'

Having learned that this has been true of God's people, both inspired and uninspired, at every crisis in their history, it becomes us to be as humble as believing. The apostles misconceived their Lord's designs as to setting up the Kingdom at least 1800 years. Moses though taught of God, was overwhelmed and crushed for a time, at the developments of God's plan. He had no adequate conception of the manner of Israel's deliverance. Ex. 5: 20-23. But the most striking misconception of God's plan of proceeding to fulfil his revealed purpose is furnished by our primeval mother. God had promised deliverance by the seed of the woman; therefore she said at the birth of her first son, 'I have gotten a man, the Lord.' The conception of the Divine intentions was that deliverance would come in the most speedy, direct, and easy way, for both her and her posterity; but God's purpose has been expanding through a period of 6000 years. It is now stretching on still, far beyond, what the world denominates, Millenism. My conviction now is that we shall never reach the ever-opening purposes of Jehovah, much less comprehend them. We may see the part of the path where we are, but when with all our knowledge of revelation, we stretch our conception of God's plan of Providence, we shall find that, on arriving at the point where our limited vision rested, new and more glorious views

& prospects will still lie beyond. God's all comprehending purposes, are before us, above us, and all around us. So it will be, for ever. In view of this I have been overwhelmed, and 'dumb' before our God. He 'alone will be exalted in that day,' on which we have now entered. Amen!

The Divine purpose embraced in (Eph. 1: 9, 10,) 'the dispensation of the fulness of times' may, in harmony with some parts of our text, include a series of the most momentous scenes and events stretching on through the 1000 years' day of the Lord. 2 Pet. 3: 8.

Our conception was in substance, that God our Saviour, would come at the time, written out in the vision, that He would by an act of Omnipotence raise the dead, change the living, (no better prepared than we have been,) destroy the wicked, renovate the earth, bring down the N. Jerusalem, and thus 'make all things new.' It was regarded as one grand event, effected by the direct agency of Almighty power, in a very brief period.

As we approach it we see both the reason and the defects of that conception. Several passages are so construed as to bring it within the grasp of our minds to aid our faith. He will 'judge the quick and the dead at his appearing and Kingdom.' From this we get the impression that His agency alone will be exerted. Other passages taken singly, fasten our minds on a 'A DAY IN WHICH, he will judge the world in righteousness.' This in part, at least, is the reason. Its defects are seen in the light of other scriptures which reveal various agencies, and successive events, through a succession of periods. Thus it was when God judged Egypt. Have we not there a scriptural explanation given by himself, of the phrase, 'I will judge.'

There Jehovah employed his people, they witnessed the judgment. They sang the song of triumph. 'The Lord hath triumphed: He hath triumphed gloriously. Pharaoh and his host hath he cast into the sea.'

To seal this application, see Micah 7: 12-20. In 'performing the truth to Jacob and the mercy to Abraham' when 'the nations shall be confounded, at all their might'—lick the dust like a serpent—move out of their holes like worms of the earth, and be afraid of the Lord our God, and shall fear because of thee,' addressing Jacob, it is 'according to the days of thy coming out of Egypt.'

This prophecy can be verified only in the events of the judgment. The closing part of Israel's sojourn among their enemies in this world. Egypt was judged, when Israel was delivered. So when God performs his true promise of mercy to Abraham, and his children, who shall be 'alive and remain,' it will be, 'according to the days of Israel's "coming out of Egypt." Jacob shall be to Esau as fire to stubble!

'Fear not thou worm Jacob and ye men of Israel—Behold I will make thee a new sharp threshing instrument, having teeth. Thou shalt thresh the mountains, (human governments,) and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away—and thou shalt rejoice in the Lord, and glory in the Holy One of Israel.' Isa. 41.

The Stone, 'cut out without hands,' Dan. 2: 34, must represent this class of men. They are God's appointed agency to dash the nations to dust and chaff and 'the wind shall carry them away so that there shall be no place for them.' Then they are to have the Kingdom for ever. It shall be, as in our text, the Lord's Kingdom.

The saints, (Dan. 7: 18,) are to 'take the Kingdom, and possess the Kingdom for ever, even for ever and ever. In all these passages the agency of the Israel of God is the prominent agency by which their enemies is destroyed, and the promised inheritance possessed. 'The house of Jacob shall be a fire—The house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.' Then follows a notice of their inheritance. The land is then divided, as it was after the conquest by Israel, under Joshua. Jacob is to prevail, then possess.

Mark! Jacob and Esau are not contemplated as in the grave. It is the two classes living whose

agency and destiny is here revealed. Those of former ages are not named, distinctly. Then we should not forget that they then fought their 'good fight' of faith. They were, from that point, secure of their crown, when the King shall come in 'his Kingdom,' 2 Tim. 4: 1-8. It is then, as rational as righteous, that this last warfare should be waged by the living 'house of Jacob.' By them, should this LAST TRIUMPH OF FAITH be achieved! Amen! Gird us mighty God for the conflict!

True it is that the agency of all holy beings is embraced, in some part of the revealed scenes of judgment. Matt. 24: 31; He shall send his angels to gather the elect, and Matt. 13: 41, to gather the tares in bundles to be burned. In Rev. 11: 17, 18, no agency is recognised but Divine.

Thus, Divine, angelic and human agency will be commingled in intense and dreadful activity to accomplish Jehovah's purpose in the judgment. As Elijah was a fire, and the captains and their fifties were as stubble, consumed by him, so may the Israel of God be to apostate Christendom so far as they dare to send mob or military force to molest them during the pouring out of the plagues from the 7 last vials. Then, in the progress of the scene, angels of light interpose to convey those who rise in the resurrection, to glory. But the crowning consummating agency is Divine. This comprehends, arranges, and guides every inferior agency, and event, so as to bring out, in perfect harmony, the grand result. The house of Esau consumed,—the heathen as though 'they had not been;' but 'the house of Jacob' shall have final glorious deliverance, stand in the beauty of 'holiness' on Mount Zion, and possess their possessions in the Kingdom of their present, glorified Messiah. The Kingdom shall be the Lord's.

Whatever the above classes of prophetic truth embrace, they are all comprehended in the Judgment of the Great Day—in the scenes connected with the 2d Advent of our Lord Jesus Christ. Many Adventists have come to reason, in a circle so small as to exclude a large part of the judgment scene, described in the above classes of scriptures. Papists think and speak of religion in the circle marked out by the Pope and his church; Presbyterians, Baptists, Methodists, and others are treading round in the circle of their creed and led on by their respective leaders. They do not, dare not go out of their track any more than the old blind boat horse. Many would lash them into the track again. Such is their iron yoke, that not one of a thousand can break it, and claim the freedom of Christ—liberty to obey every ordinance and believe every truth as it is in Jesus. This liberty I claim for myself and for all who, dare in the name of God, to 'follow the Lamb whithersoever he goeth.' Those 'Adventists' who 'deny' their Lord, in his prophetic sketch of this age, and his providential fulfilment of that sketch, are settling down into a circle, like other sectarian classes; but moving in a circle though it embraces the most of the field of truth, is not treading the straight forward, upward, and onward, 'path of life.'

The announcement of the angel to the Jewish High Priest, was the first, the opening scene of the first Advent. The flight of the first Apocalyptic angel, Rev. 14: 6, was the opening scene of the 2d. This led the virgins forth, Matt. 25: 1, to meet their Lord. They did not then, see the tarrying,—nor subsequent midnight cry, nor shut door, nor the incipient stages of the 3d woe. Having held fast the beginning of our confidence—kept the word of his patience, and confessed Christ thus far, we are prepared to appreciate and appropriate the enlarged and more scriptural view of judgment now opening before us.

I neither forget nor disregard the predicted coming of the Son of Man as lightning; but I dare not stop there, as if that was the only scene of judgment; when both the word and providence of God reveal other and preparatory events. Angels and Israelites are to act, in some of the scenes a conspicuous part. They need time to act, as did the angel in the wilderness; and Israel in Egypt, when administering God's Judgment on that nation. The successive plagues desolating Egypt, are but the prototype of the successive

vials, in which is contained 'the wrath of God' to be poured out on a rebellious world in the judgment. As we can clearly prove the Angel, announcing the hour of God's Judgment, Rev. 14: 7, to be his providential agency,—or the Advent people, why are not the 7 angels, holding and pouring the 7 vials, in the judgment, of the same class? There may be, doubtless is, a real angel in each case; but there will be a corresponding movement among God's Israel on earth. This view confirms the plain reading of our text. It is in harmony with the 149th Psalm. The saints 'execute the judgment written.' "Know ye not that the saints shall judge the world?" Yes, Lord, we know it; but 'the evil servant'—the house of Esau, think we are unworthy even to live in it.

Noah concurred with Jehovah in his judgment on the old world. 'He condemned the world.' The deliverance from Babylon, identified with the judgment of that nation, was prayed for, and concurred in, by the house of Jacob.

In this judgment administered on "the little horn," Dan. 7: 26, human agency was all that was apparent to 'take away his dominion,' at the termination of the time times and an half.

Well, but this gives us a new view of judgment! Yes, but as we are not infallible—as we are to 'grow in grace' and 'knowledge' we should thankfully receive revealed truth, as it shines on our advancing way. We should not think in the circle of any human theory. This would be to do, as did the churches at the preaching of the 1st Advent,—as did the Catholics at the Reformation,—and the Jews at the 1st Advent. We followed the light of truth out of the sects into the clearer knowledge of "the blessed hope" through the tarrying, the midnight cry, and the shut door, and yet we have not reached the Kingdom. Surely it is no time now, to exclude the light shining more and more. Let us rather follow it "unto the perfect day." We may now see the part assigned to Jacob in judgment.

But does the Lord come before, or after this predicted agency of the saints? Both before and after, and all through the mighty movement. Thus it was in the judgment on the Old World, by Noah.—On Egypt by Israel, Ex. 3: 8, God said to Moses, 'I am come down to deliver them.' His agency was supreme through the entire scene.

Thus it was also in the judgment on Sodom, God said 'I will go down now,' Gen. 18: 31. This agency is recognised with that of "the angels" through the whole scene of deliverance and destruction. Mark 1: Jesus speaking of his coming to establish his Kingdom illustrates the subject, by this portion of scripture history. 'Even thus shall it be in the day when the Son of Man is revealed'! Yes, yes; but you overlook the grand point in our Lord's discourse. Luke 17: 26, 30. He was shewing that mankind would be as corrupt as Sodomites—his professing friends who had left Abraham, as lukewarm as Lot! True, he does exhibit the wickedness of the world, but 'the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance,' just as he was, when He went 'down' to Sodom. We have then the record that 'the Lord himself' did come, on different occasions of judgment. In them angelic and human agency was only subordinate. 'Thus' it will be in the judgment, 'In the day' of the Lord, when 'the Son of Man is revealed, in flaming fire, taking vengeance' on those who know not God and obey not the gospel. The house of Jacob shall be a fire—and the house of Esau for stubble, and they shall kindle in them and devour them. The Kingdom shall be the Lord's. Amen!

1. In conclusion I remark, that we confess and admit all those scriptures which reveal the coming of our Lord. All scripture given by inspiration of God is profitable. These scriptural representations of different parts of the grand scene of judgment should only enlarge and correct our conceptions.—They have been too low and limited.

Allow me to illustrate, though I can do it but very imperfectly. When 'the nation's guest' a few years since visited Newark, N. Jersey, where I lived, we had made great preparations. Then on the appointed day, business was suspended—

the military paraded, and all the city moved. In the distance is seen indistinctly the cavalcade, and the dust. Then as he drew near, we could see the distinguished personages in the escort, and the part assigned them in the scene; but soon these attendants, their splendor, dust and pomp, and cavalcade are lost in the more interesting sight of him whom they delight to honor. It was all smoke and dust gave Lafayette. This was the coming of Lafayette. When condensed, it was nothing more than a visit of Lafayette; every tongue and every eye was employed in speaking of, or viewing him. Yet, in reality there were many actors and various scenes identified with that one grand idea, that occupied the public mind, still it was the visit of Lafayette. Take him out of the scene, and all is gone. It was all by him and for him.

The idea of the coming of our Lord, may be thus condensed. It may also be greatly expanded by noticing the attending agencies and events; but the coming of the Lord is the grand and absorbing scene. It is the crowning glory and terror of the judgment. It is that without which 'the judgment of the Great Day' could not transpire. With a thousand times more propriety, might we dissipate the idea of distinctive existence, from the coming of the nation's guest, than from the Advent of Jesus. Our Lord's distinctive existence is as much more real than Lafayette's as he is more Divine, than he. Amen! Even so come Lord Jesus.

But to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things and we by him. He interposed on various occasions where he had not promised to come to his ancient people; surely then, it is impossible but that he will come where he has promised to come—especially as he has taught us to 'look' for it, as 'the blessed hope.' His coming is as certain as his distinctive existence. Amen!

2. How does this view of the agency of the saints, harmonise with the poor widow's cry for redress, Luke 18: 18; or with 'the elect' crying 'day and night unto him'? I answer, that Israel was never in more desperate circumstances than after the ten plagues administered by Moses and Aaron had nearly desolated Egypt, and they had reached the Red Sea. Their extremity was God's opportunity, to display his power, and call forth their loudest notes of triumph.

3. How can you reconcile the Millenarian views, given in the text, with the theory of Adventists? I have not room to reply further than to state a fact. When Zedekiah heard the prophecy of Jer. 32: 6, that he should be taken by Nebuchadnezzar king of Babylon, and should see him, he could not reconcile it with the prophecy of Ezek. 12: 13, that he should be taken captive to Babylon, and though he 'should die there,' he should 'not see it.' He imagined that if he could see the king, he certainly could see the capital, where the prophet said he should die; hence he rejected the whole. Mark! He was taken captive to Babel where the king of Babylon then was. He saw the king, who slew his sons and put out his eyes. Jer. 39: 5-7. Ah, now he could understand how he could go to Babylon and not see it, though he was to 'die there.'

I would not disbelieve, though I could not harmonize, two classes of prophetic truth. God sees their harmony if I do not. His veracity and power are pledged to fulfill every jot and tittle. Amen.

4. As our views enlarge, with increasing light, we may see that the tide of human existence will not cease to flow. 'The gate not be shut tight down, at the Advent. Those allusions in Isa. 65: and in our text may all be literally verified, and a blessing may rest according to the literal reading, on the remnant of scattered Israel. The Gospel is compared to the Law as daylight is to that of the stars of night, 2 Cor. 3: 10. This had no glory by reason of the glory that excelleth. In the dispensation now opening the light of the moon will be as the Sun, and light of the Sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Isa. 30: 26.

5. We have not space to dwell on the charac-

ter of Jacob and those who compose his household. They have had respect to God's covenant; and sought "first the Kingdom of God." They abide in Christ and have Christ abiding in them, by his word and Spirit; therefore they can ask what they will and it shall be done. They may cry to God as did Elijah among the priests of Baal, and 950 may perish in a day by one man. They may, in the exercise of the faith, once delivered to the saints, administer judgment as did the prophet on apostate Israel,—as did Moses & Aaron on Egypt—as did Israel on the doomed occupants of Canaan. The stone smote the image.—The saints took the Kingdom. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.—Saviours shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the Lord's. Amen!

J. B. COOK.

LETTER FROM BRO. RUEBUSH.

Johnson County, Ind., Dec. 12th, 1845.

BRO. JACOB:

I am at a loss to know what those brethren mean, who talk about the Lord having been already revealed. Do they mean to say that all the body our King has, is the Church, or his subjects? Do they mean that when we see the subjects, we see all the body we shall see? Then five hundred years ago, his body was so clearly seen as it can be now. Or do they mean that he is only seen by faith, and that in his saints; and that when "every eye shall see him" and they that pierced him, and all kindreds of the earth will because of him, that they will see him by faith, or but are the Church? Do they mean that the priests, elders, and scribes, (Mark 14: 62,) shall see the son of man sitting and coming by faith, or in the church? Do they mean that this is all Job expected to see, Job 19: 25-27? Do they mean that it was by faith that the disciples saw his raiment change, when on the mount, and his countenance shined? Was it by faith, or was it the church that the disciples saw ascend up into heaven? If this is not the understanding, tell me what they do mean. Because it is said, John 14: 20, "at that day ye shall know that I am in the Father, and ye in me, and I in you," and from other similar scriptures I understand them to claim that all the body he has is the church. But would not the same scriptures as well prove that the saints have no body—"ye in me," &c. and that when Paul says (Phil. 3: 21), "Who shall change our vile body that it may be fashioned, like unto his glorious body," that there will be no body; and that when John says, when we see him we shall be like him, he means that we shall have no body. O what a phantom! I do believe that the Lord is now in us, and now coming, but not yet revealed. But, says one, were we not first to see the sign of his coming? I answer, yes, and now turn with me to Matt. 24: 3. The disciples ask him, "What shall be the sign of thy coming, and of the end of the world?" If our Lord did not mean that the signs in the sun, moon, and stars, were signs of his coming, he failed to answer their question. As though he had said, when you see these things, you see the sign. When you are looking at these things, you are looking at the sign. He did not tell them that the sign would be like a planet, or a rainbow, or a streak of fire. You may answer, was not the power of the heaven to be shaken? I answer yes, and now ask, was it agreeable to the fixed laws of nature for these signs to be seen in the sun, moon, and stars? You answer no, for then would they have been common in every age. Well then, must not those powers have been shaken until those laws let go their strong, and long held grasp before those signs could appear? But if you think the church—the figurative heaven, is meant, has not the powers of this heaven been shaken to their very centre? But, say you, was not his coming to be like the lightning that cometh out of the east, and shineth even unto the west? Yes, and now see it lighten in the east—the light from the electric fluid, is seen in the west. Mark, it is his coming, and not his appearing that is here spoken of.

I now ask if the brightness of his coming, and its influence is not felt, and its operations seen throughout our world, from east to west? Look at Paul's Man of Sin, that he says shall be destroyed by the brightness of his coming. Hear his groans! see how he becomes weaker and weaker, and say if he must not soon expire? Look in Rev. 18: where we have a description of the downfall of great Babylon. In the 9th verse it is said, "She shall be utterly burned with fire, for strong is the Lord God who judgeth her." Now look at the 17th verse and see who are to be the actors in this judgment. These ten horns, kings, or kingdoms, shall hate, make desolate and naked—eat her flesh, and burn her with fire. Now look at the mother of harlots, see the movements of those kingdoms, and say if her plagues do not wonderfully operate? Are there not evident signs of death? Yes, the Lord is coming.—He is on his way down the paraling sky. But you ask, is he not to "descend from heaven with a shout, with the voice of the archangel, and the trumpet of God?" Who is this archangel? Jude lets us know his name. It is Michael. Daniel lets us know what Michael is—our Prince, and we learn from Peter, that this Prince is the Lord from heaven. This is the character that Joel said should roar out of Zion, and utter his voice from Jerusalem. O my soul! Have you not heard him roar? Silence! now list-

to his voice! It waxes louder and louder, as he nears our earth. Praise the Lord, O my soul, soon the sleeping saints will come forth. Yes, soon you may stretch your wings and fly upward with them to meet the Lord in the air, and be ever with him, and see him as he is. Yes, very soon, if faithful, you shall see the King in his beauty. Thou shalt not see a fierce people, of a stammering tongue, or of deep speech; though they are from among every nation and tongue, yet you may easily understand them. Praise the Lord! Lift up your hearts ye saints, for your redemption draws very nigh. Come Lord Jesus!

So prays,
GEO. RUEBUSU.

LETTER FROM SISTER WILLARD.

Owego, Dec. 18, 1845.

DEAR BRO. JACOBS:—

What shall I say, by way of apology, for so soon taxing your time? I will tell you the truth: the Lord has filled this "weaker" earthen vessel so full that I fear harm will result if I do not let it run over.

My heart has been made sad by reading Bro. Pickands' letter to you, (Day Star, Dec. 6). How can this highly esteemed brother give up the "glorious appearing" of our Blessed Master in his "glorious body" like to which our vile bodies are to be changed and fashioned. It may be that I did not understand him, but I had carefully searched all the scriptures to which he has referred, likewise those referred to by yourself, in your remarks upon the letter. Yet I cannot see as brother P. does. I know that I wish to know the truth and nothing but the truth. I am not like some who have looked for the Lord, standing aloof, waiting to see how they will come out; but "my prayer" is still "in their calamities."

I wish to bear my part of the reproach which is arising almost daily, from the scattering of the power of the holy people. We know the end is near when we see the word fulfilling, Dan. 12: 7. Just at the time when those who draw back are rejoicing that they are no longer with this divided, despised company, I am rejoicing, yet leaning far joy that I am counted worthy to suffer shame with the people of God.

Jesus suffered the frowns of a guilty world for us; and far be it from me, by his grace assisting, to draw back in this last trying conflict for the Kingdom.

Glad would I be never to know, much less to speak of a difference between brethren. How I have sympathized with you my dear brother, when you have no doubt, suffered intensely from being placed in circumstances where you must speak out. Some one must do it. But it greatly rejoices my heart to see the kind spirit in which the Lord has enabled you to treat those who differ from you. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13: 20, 21.

It is perfectly clear to my mind that the people of God in all ages, have been guided by the unseen, unerring hand of God, and no less now than ever. My soul exults at the thought. No, bless the Lord, we are not without a heavenly leader. And praise his name, he is leading us on gloriously to take the Kingdom, that we may possess it for ever. Dan. 7: 14.

In every generation God has raised up men to do his will. Look at Moses and Aaron, Joseph and Samuel, and a host of others, down to the present time, but He has been their unseen Counsellor and Guide. For inherent goodness is much the same in every human breast. The great apostle to the Gentiles said, "In me, (that is in my flesh) dwelleth no good thing."

I believe this will be his undeviating course until "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: And so shall we ever be with the Lord." 1 Thes. 4: 16, 17. I think every brother who has this world's goods, could feel the force of the following scripture, as the Lord made me feel it yesterday, Bro. Jacobs would not be in need as at present. Heb. 13: 5; "Let your conversation (or course of conduct) be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." How sweet it is to pursue such a course of obedience, as to insure the promises of God to ourselves. I think your article on "Self-justification" was according to the Spirit and word of God. The Lord help us all to "tell that we have and give alms." The Lord break every tie which binds us to this earth, which is soon to move to and fro as a drunken man. "If any man love the world, the love of the Father is not in him."

I do not mean by this, that we should be prodigal of our time or property. The Spirit of God leads to diligence & business, for energy in spirit, serving the Lord, as much now as ever; but we must keep the world a servant. It is a good servant, but a destructive master.

"If we live in the Spirit, let us also walk in the Spirit." Gal. 5: 25. I am desirous to see the remainder of the article on the 1000 years of Rev. 20, from Bro. Rutledge. It is by faith we are to take the Kingdom. The Lord helps us to remember that "faith without works is dead, being alone." If we are faithful I think we shall soon sing the song of deliverance. Amen.

E. S. WILLARD.

CORRECTION.—In the list of receipts, published in the last number of the "Day Star," a mistake occurred, which I feel it my duty to correct. Instead of "\$2.50, for Harvey Halkins," read "\$2.50, for E. L. H. Chamberlain."

Letter from Brother Curtis.

New-York, Dec. 24, 1845.

DEAR BRO. JACOBS:—

I feel a desire among the many, to give some of my views upon the 24th Chapter of Matthew. It seems to me, that there is not a chapter in the Bible, more fraught with important truths, for us as down here, in the end of the age, than this 24th chapter—hence the probable cause of it, having been used as a target for the emissaries of the Devil to hurl their shafts at, for the last half century. And popular commentators, with many professed Christian teachers, seem to have perverted the most important part of this prophecy. And in giving my views, in the fear of God, I shall take the responsibility of differing from all others (which have come under my observation) on at least one important point. It seems that Matthew has recorded nothing in this 24th chapter, with regard to the destruction of Jerusalem, except the throwing down of the Temple in the 2d verse. I do not suppose that the disciples had any idea that the Temple would be thrown down till the end of the world, when they asked him privately upon the mount of Olives. It seems that Jesus in this chapter, only gave a detail of the signs to precede his coming, and the end of the world. And to me it is a plain straight-forward prophecy, which has become history, down to the sign of the Son of man in heaven, (inclusive.) So the next event which I look for in this prophecy, is the coming of Jesus, and the mourning of all the tribes of the earth, (simultaneous events). 33d verse. So likewise ye, when ye shall see all these things, know that it is near even at the doors. Know that what is near even at the doors! Why (say all that I have heard comment upon this very important point,) the coming of the Lord certainly—evidently not rightly considering that the coming of the Lord, and the sending forth his angels, and gathering together his elect from the four winds &c., have already been named by Jesus, as among the signs to precede this, "it" that is named as being near at the doors. Now in taking a view of the questions asked by the disciples in the 3d verse, it is perfectly plain that this "it," in the 33d verse, is the end of the world, (age.) And it is (to me) a mystery that so many wise heads and honest hearts, have erroneously understood this very important point in our Lord's prophecy. So according to the sayings of Jesus, (which to me is better evidence, than all other to the contrary.) He will come in the clouds of heaven, visibly, and his angels will gather together, his elect before the end of the age, and I believe, before the Sanctuary is cleansed. I know of nothing in the whole Bible, to warrant me in believing that Jesus will come at the end of any of the prophetic numbers—but the reverse. So if we believe, that the 2300 days will end in 1847, we can with consistency be continually watching for the departing of the heaven, as a scroll when it is rolled together—for there evidently is a great and mighty, yes, and a glorious work to be accomplished between the time of the Resurrection of our Glorious King, and the cleansing of the Sanctuary.

Some brethren, seem to be in a fog, as to understanding when the shaking of the powers of the heavens was fulfilled. Now if on or about the 15th of the 7th month, '44, our Great High Priest was crowned King, and changed his position from His Father's Throne, to his own in the New Jerusalem, would not this great movement among the hosts of the heavens fulfill this event in the prophecy. Mark the words—not the shaking of the heavens, but of the power thereof. Not the powers of heaven, but of the heavens. The powers which are above our atmosphere, something invisible to mortals of earth, as John, under the opening of the 6th seal says nothing about it. John also passes over the sign of the Son of man in heaven, for the reason, probably, that it is something so nearly natural, that he hardly recognized it as supernatural—so says nothing about it. But this prophecy of Jesus, cannot fail. The sign of the Son of man in heaven, must appear, with a space of time between that and his coming, according to the manner in which it is laid down. Some of our brethren have confounded

this sign with his coming. Others seem to suppose it has been fulfilled on the earth. But both views are contrary to the word. So I must look for this sign where Jesus said it should appear. Well praise God, I have for the last three years been looking up into heaven for this sign. And I believe that last April, this sign began to appear, not on earth, but in heaven, and has been visible almost daily since that time. But it is something so nearly natural in appearance, that but few seem to have recognised it more than John did. That it is something that the world will not recognise is evident, for they will not mourn (nor believe) till they see the Son of man coming in power, and great glory. And as John says, till "the heaven depart as a scroll when it is rolled together," which (I doubt not) unveils the King upon His Throne in the New Jerusalem. I make no pretensions to infallibility, nor special gifts of prophecy, nor discerning of spirits, nor speaking in unknown tongues. But I simply believe God, and believe what I see with my natural eyes. I may be in error, the Lord knoweth, and the Day that cometh will show. But believing what I say, I am now continually looking for the glorious appearing of the Son of man—verse 28. "Wherefore if they shall say unto you, behold he is in the desert; go not forth; behold he is in the secret chambers; believe it not." Not chamber as Bro. Purdy in the "Star" of the 6th last, quotes, apparently for the purpose of making it fit his views in showing that those who believe in a shut door, are fulfilling this prophecy. Probably Bro. P. foresaw the necessity of quoting in the singular to make it apply where he desired it should. But Jesus spoke it in the plural. O, Bro. P., let us be very careful how we take from, or add unto the words of Jesus, better not make any application, than do either of these evils. But to the prophecy as it reads—"secret chamber." Are there not a class among us, fulfilling this to the letter?—so it seems to me. When questioned closely upon the subject of the coming of Christ—the manner of his coming—they put their hand upon their breast, saying we have Christ within us, and are looking for no other appearing than Christ revealed in His Saints. I admit that all the little children have the Spirit of Christ within them, and some may have a double portion of His Spirit. But that same Jesus, that ascended from mount Olivet, is in the heavens. And as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be, (general.) Says John, Rev. 6: 14. "And the heaven departed as a scroll when it is rolled together" &c.—15 verse. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" Rev. 1: 7. "Behold, he cometh with clouds; and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him." Even so, Amen.—I am at a loss to understand how a person that believes the Bible, can disbelieve the literal, personal, and visible coming of Jesus. This Bible evidence is good enough for me. Praise the Lord for it. Even so, Come Lord Jesus. Amen.

ELI CURTIS.

CORRESPONDENTS.

A larger number of communications are on hand than can be disposed of for a couple of weeks. They will be attended to as soon as means are received, and time will permit.

LETTERS AND RECEIPTS.

For the week ending Jan. 8th.

George Whiting, \$1.00; J. Burgess, for W. A. Monsey, and A. S. Davis, each .50; H. B. Woodcock; S. C. Hancock; S. Hawkins; J. T. Hough, for Wm. B. Elliott, 2.00; Charles Marie, for J. Paine, and David Austin, each, 1.00; Samuel Ingalls, 1.00, and for Ann Kimball, 10.00; and for Thomas Farnham, and M. W. Sherman, each, .50; Thos. L. Hawkins, 1.00, and 1.00, for Bro. Hopkins; Thomas Kimpton, 1.00; Wm. Cullen, .50; John Shaw, for Pickens Chamberlain, 1.00; Samuel G. Clark; Hiram W. Carter; Catherine Smith, 1.00.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, JANUARY 17, 1846.

NUMBER 6.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY", and is published every Saturday, by E. JACOBS, at No. 7 West Fourth Street, (between Main and Walnut,) on the 3d floor.

All communications for publication on the business of the paper, or orders for books, should be addressed, POSTPAID, to E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

Letter from Bro. Clark.

Roxbury Mass. Jan. 1, 1846.

DEAR BRO. JACOBS:—

On reading your "Star" of the 20th ult., I noticed in Bro. Emmons' article an allusion to my views on the 12th of Daniel relative to the resurrection. And now I think it may be correct for me to say a few words upon the same. I should like for all to keep in mind the union of the vine and the branch. Christ says, John 15: 4, "I am the vine, ye are the branches." Again, as Christ is, so are we in this world. We are co-workers together with him. The gospel dispensation, or sowing time, is over, and the time of harvest is come; and John, the Revelator, says, 10: 7; "In the days of the voice of the 7th angel when he shall begin to sound the mystery of God should be finished," as declared to his servants the prophets. Now in order to understand the mystery of God, how, and when, it is to be finished, we must go to the prophets as well as to the apostles. First, what is the mystery? Eph. 1: 9, 10. "Having made known unto us the mystery of his will, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Now what is this but a harvest of the saints, both of the 144,000 in heaven who arose with Christ, and those on, and in, the earth when the gathering time shall be! I think the Bible proves this to be the resurrection and a progressive work; and it is commenced, but not as we expected. Paul says, 1 Thes. 4: 16; "The Lord shall descend from heaven. Rev. 14: 14, tells where he descends to view on the white cloud to reap. Paul says, with a voice. Jesus tells us, who shall hear the voice—(John 5: 25-29)—the dead. Ezek. 37: 1-12, shows how the dead hear the voice of the Lord. "So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone, and both sinews and flesh came upon them, and skin covered them above, and they lived and stood upon their feet an exceeding great army, &c. Rev. 10: 11; Thou must prophesy again before many peoples, nations, tongues, & kings. Now where shall we find many peoples? Is it proper to call those upon the earth at this time, many peoples, or people? and if proper, where shall we find many peoples? Question. How many times has this world been peopled since Adam? Many times, and they have died and are in the dust. If this be the case we shall find the many peoples in the graves where Ezekiel was carried in the Spirit, to prophesy, as declared, &c. Paul says, The Lord shall descend with the trump of God, (but he does not say we shall hear it,) and the dead in Christ shall rise first. Christ, (in Matt. 24: 31,) says, And he shall send his angels with a great sound of a trumpet, and they shall gather, &c. But do they say that either the Lord or the angels blow this trumpet? No. Rev. 11: 15; And the 7th angel sounded, (18) and the nations were angry, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets. Can they be rewarded before they are raised! (consider.) I cannot find in my Bible that Christ will come any farther than the clouds until the resurrection is consummated. He sits on the cloud until the harvest is reaped. We know that Christ is King. How do we know it? By the Bible, and Spirit of the Vine. By the same rule we know that the gospel dispensation is ended, and the gathering come. Psal. 102: 13-14; Thou (Vine) shalt arise and have mercy upon Zion: for the time to favour her, yea the set time is come. How do you know it is time? Because thy servants (branches) take pleasure in her stones, and favour the dust thereof. Do we, (the

branches) honor the dust of Zion, and show it by praying for God to bring up the dead? If so, then the same gathering Spirit must be in the Vine, and the time must have come. Again, the children are compared to, and commanded to be like a woman in travail, or with child. Now we know that the child does travel as well as the mother; but does it begin before its mother? No. Well, Zion is our mother, (Gal. 4: 26). Now then, (Isa. 66: 8;) As soon as Zion travailed she brought forth her children. But when did she begin? I will ask another question. When did the children begin to travail? (Micah 4: 6-10;) Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go out of the city, (Babylon,) and thou shalt dwell in the fields, and thou shalt go even to Babylon, and there the Lord shall redeem thee from the hand of thine enemies. So we see she begins to travail when she goes out of the city, 1844, 7th month. But who is this daughter of Zion? Why, she is the power that is to thresh the nations. (see ver. 12.) Isa. 41: 14; God says, that he will make Jacob a sharp threshing instrument &c. Again, (Jer. 51: 33,) She is to thresh the daughter of Babylon. (Jer. 30: 1-7,) The day or time of Jacob's trouble is compared to a woman in travail, every man with his hand upon his loins, &c. So the daughter of Zion is the little flock waiting for Christ. Now then, how does she bring forth her children? (Isa. 27: 11;) And it shall come to pass in that day, the Lord shall beat off from the channel of the river into the stream of Egypt, & ye shall be gathered one by one, O ye children of Israel. And in that day the great trumpet shall be blown. (Mat. 24: 31; 1 Thes. 4: 16; Rev. 11: 15.) And they shall come which are ready to perish, of the land of Assyria, and the outcasts of Egypt, and shall worship the Lord in the holy mountain at Jerusalem. The reader will please examine all the scriptures on this subject, and pray over them. (Eph. 1: 9-10; Rev. 14: 14; 1 Thes. 4: 16; 17; Rev. 10: 7; 11: 14; 18; Mat. 24: 31; Job 5: 25-29; Rev. 10: 11; Ezek. 36: 33-38; 37: 1-12; Isa. 25: 26; 27: Micah 4: 6-10; Jer. 30: 1-7; Isa. 60: 1-12; 52: 1; Psal. 102: 13, 14; Isa. 66: 7-9.)

I do not wish to say much at this time on Daniel 12: 1, 2; but let it suffice to say, that God was in the preaching of Daniel's vision and the time; and we can not find in the whole book that the Lord will appear at the end of the days, but at that time Michael the Great Prince (Son of the King) And many that sleep in the dust of the earth shall awake, &c. Paul tells us when Christ will stand up, Heb. 10: 12, 13. He stands up to be crowned King. And here the resurrection without doubt did commence. Daniel was to stand in his lot at the end of the days. We cannot consistently commence the 1260 days this side of 509—then they would end 1791—when the Atheistical power of France came to its end and none to help him. This is the power that struck against Catholicism in 1798, and in 1799 it came to its end, and none to help him. So the 1335 days would end in 1844, Nov. 12th, or 13th, as we find in Lockhart's history of the French Revolution. So '44, 7th mo., the 7th trumpet sounded, and the time came that the prophets should be rewarded, and the daughter of Zion begin to travail, and Zion began to bring forth her children in Nov. '44; and soon, very soon, the work will be finished.

My salutation to all the saints in the Vine.

SAMUEL G. CLARK,—waiting for the King of glory. Amen.

THE TABERNACLE:—The brethren are about making arrangements to dispose of the Tabernacle—not on account of any necessity in the case, only to be consistent with our belief of the naked truths of God's word. A place will be provided for Lord's days, and the rest of the meetings will be in private houses as heretofore.

AN OLD HYMN, FOR THE LITTLE FLOCK.

This day my soul has caught new fire,
I feel my Lord is drawing nigher;
I long to quit this cumbersome clay,
And shout with Christ in endless day.

When Christians pray the devil runs,
And leaves the field to Zion's sons:
One single saint will put to flight,
Ten thousand blustering sons of night.

Ye little Samaria up and fight!
Put the Philistine's host to flight;
The troops of hell are marshalled round,
But Zion's sons are gaining ground.

The hottest fire is now begun,
Come stand the flames till it is won;
Some souls are strong, and others faint,
But Christ will rescue every saint.

When Ierel came to Jericho,
He began to pray, to shout and blow;
The towering walls came tumbling down,
Like thunder, flat upon the ground.

See Gideon marching out to fight:
He had no weapon but his light—
He took his pitcher and his lamp,
With these he stormed the Midian camp.

The Hebrews in the dreadful flame,
Found Zion's King was still the same—
Young David's weapon was but dull,
Yet broke Goliath's brazen skull.

Saint Paul and Silas, bound in jail,
Would sing and pray in spite of hell—
They made the prison loudly ring,
Although opposed by hell's dark king.

Behold what giants, great and tall!
And Christ's poor lambs, but few and small;
Yet Jesus, Jesus is our friend,
He'll help us fight unto the end.

The devil soon will shout his last,
Our fighting then will all be past;
Then saints will rise to meet the Lord,
And Paradise will be restored.

Our God who conquers death and hell,
Will smile and say, with me you'll dwell;
You've fought through many a battle sore,
Now come and reign for ever more.

Come, wear these crowns, and let your tongues
Sing Glory's new eternal songs;
You now are free from death and pains,
Come, shout through Salem's peaceful plains.

All Glory, Glory to the Lamb!
Throughout my soul I feel the flame,
I'll here on earth no longer rove,
But shout undying, heavenly love.

The largest part of the matter in this number was put in type, during my absence; and there are other articles also in type, so that a double number will be necessary next week.

The article of Bro. Osler, on the 1000 years of Rev. 20: will appear in its turn.

Letter From Bro. Walker.

Portsmouth, N. H., Dec. 18, 1845.

DEAR BRO. JACOBS:—

I sit down to address you, requesting you to send us six more Nos. of the "Day Star," (for which you will find the money herein enclosed,) as its light shines in accordance with God's word, and our experience, and although we have heretofore expected, from the signs of the times, and the thorough scattering of the power of the Holy people, that it was the economy of God, to cut off from his people every paper that contained light and truth, in order to shake them from every dependance, but their own naked faith in God's word. Yet we praise Him, that he permits the light of this "lone star" yet to shine on us, through the hands of Bro. Jacobs, by which we can learn that there are other brethren and sisters, in different parts of the world that are looking, for this same Jesus—the Lord himself to descend from heaven with a shout and not only looking, but, having the knowledge that it is nigh, even at the door,—that the seventh angel has sounded,—that they have heard the voices proclaiming, the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and he shall reign forever and ever. Rev. 11: 15. And they are now mingling their voices with the four and twenty Elders, saying we give thee thanks O Lord God Almighty, which art, and wast, and art to come; (not that has come) because thou hast taken to thee thy great power and hast reigned, &c.

They see that the nations are getting angry, preparing for war,—and that God's wrath is speedily coming upon them to the utmost, and that the time of the dead, that they should be judged, and God's servants the prophets rewarded, together with all that fear the Lord small and great, is near at hand. O we are glad to be informed through the columns of your paper, that there are so many others that know that Michael the great Prince stands up, even from the 10th of the 7th month, 1844, and that the time of trouble has commenced that will bring the deliverance of God's people, every one of them that is found written in the book. Yes, we rejoice for this, and the prayer of the little flock here is, that the Lord may sustain our dear Bro. Jacobs in the work of publishing the "Star," and in the same truth he now advocates, and still make him an instrument of feeding the scattered flock with wholesome food, and especially that he may be saved from falling by the flattering temptations of those that have fallen into the delusive error; that Christ has come, and that all we are to see of the revelation of the Lord Jesus, from heaven with his mighty angles, is such a revelation as has been made in a few poor, mortal body's,—denying the promises of God, and his oath, to David, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his (David's) throne. O if this paper is to fall, may it be from some other cause than that of becoming the organ of that God dishonoring doctrine.

We love and pity our dear brethren that have fallen into it; we have the charity to believe that many have been honest while they have fallen into different errors under the scattering process, and that they will eventually meet with salvation; but we consider this the most dangerous that any honest brethren have fallen into. May the Lord deliver all such from the meshes of anti-christ.

I would inform you that the little flock here have been visited by some of the most sanguine leaders of the aforesaid delusion, they have been admitted to our tables, our beds, and our conference meetings; we have weighed the subject well, and in the spirit of love with the Bible, we were enabled to silence all their sophistry, and although they were constrained to say, that we then enjoyed the Holy Spirit, they left the place declaring there were no lots in it. We had a full chance of hearing them describe the future of glory, their faith inspired, we witnessed it also, and know it to be the glory of fanaticism fanned by a heated imagination. The Shakers have enjoyed it long from the fact that their second coming of Christ took place in the person of Ann Lee, and I will be bound that their evidence will vie with the evidence of the last class. O, but let me have

the glory, and heart rejoicing, consequent on the knowledge mentioned in the fore part of this letter, and a knowledge that my faith and ways please God, and that we shall soon see the king in his beauty, and that is glory enough for me at present. Then I shall be made like him, for I shall see him as he is; it is the happy lot of many of the brethren here, to enjoy this faith and glory. The Lord has blessed them remarkably in the rejection of this delusion; the cause is rising, and the flow of the Holy Spirit increasing in our midst, we have not fallen as these persons threatened we should if we rejected their messages. Glory to God in the highest, for preserving us from denying our Lord in this, or any form.

I know one prominent and sanctimonious leader, in the aforesaid delusion, that never professed to believe in the preaching of '43, nor took any interest in that of the 10th of the 7th month, (his name is Shepherd,) and yet he is in all the glory that any of them are, thus if their doctrine, and our faith will mesh together, he has entered the Kingdom of God, and the New Jerusalem, after the 12th hour of the day, and after the door was shut, (consequently he came over the wall.) This is not strange; but that brethren who shared in the burden and heat of the day, should fall into such delusive vagaries, is astonishing in the extreme. What, is all the promises of God to his ancient people to fail, and is David to want a man to sit on his throne before the Lord forever? What, is Abraham, Isaac, and Jacob, the heirs of the promise, of whom it is declared; that they looked for a city that had foundations, (whose builder and maker is God,) to be informed that, that city is the church,—and are all the ancient worthies that once formed the true church, and looked for such things, and all died in the faith, not having received the promises, but having seen them afar off, and whose faith God commended so much, that it is declared he is not ashamed to be called their God; for he hath prepared for them a city. Heb. 11: 16. Are they to be informed that the church, or God's people constitute the city that they looked for, even the city of the New Jerusalem, whose gates shall never be shut? And then who are to enter into the gates? Shall God's people enter into God's people? Suppose we read so. They sojourned in the land of promise, as in a strange country, dwelling in tabernacles. For they looked for a church that had foundations, whose builder and maker is God.—Wherefore God is not ashamed to be called their God, for he hath prepared for them a church. Is this common sense, and a fair representation of the inheritance of the saints? O tell it not in Gath, nor publish it in the streets of Askelon, that the promised seed whom Paul the apostle, tells us is Christ, to whom all the promises pertain, is not to have the promise fulfilled to him,—that the Lord God will not give him the throne of his father David to reign over the house of Jacob forever, as in Luke 1: 32. Tell it not, that the beloved and glorious head of the Church, has lost the body prepared of the Father for him, even after it was raised from the dead in such power, God having given assurance of this to all men in that he was seen alive by so many infallible witnesses. Tell it not, that that body has yet seen corruption, and that his followers will share a better fate, by having their vile body's changed and fashioned like Christ's glorious body. If in the least degree, this trash was true, I should feel as Mary did, weeping at the sepulchre.—They have taken away my Lord, and I know not where they have laid him. It seems strange that these people do not see where their system of spiritualizing leads them: it is but the old system of the Millenialists, spiritualizing away all the promises of God, and being content with an imaginary heaven, and the glorious hope is given up; for what a man hath why doth he yet hope for. May all such, before they would take away the glorious hope, of the glorious appearing of the great God and our Saviour Jesus Christ, from others, by the propogating of such sophistry, promptly answer the questions you have put to Bro. Pickands. I apprehend that they can answer none of them any better, than one of them answered me in regard to what had become of that raised and glorified body of Christ,

viz: that the church had eaten it up in the sacrament. Why it does seem to me if they had reason seated on its throne, I could take any one of them, through the town of P. and convince them that they are not in the New Jerusalem that the scriptures describe, or through the streets of Boston, and convince them they are not yet in Paradise; and although I am averse to witnessing physical suffering and pain, yet if I were requested and found it necessary, it seems to me, I could in a few minutes prove to them that they are not yet immortal, and have not entered that state where there is no more sorrow nor pain. Nevertheless, I believe it is the privilege of God's people now to be preserved blameless—soul, body and spirit, unto the coming of the Lord, and I sincerely hope that we shall never again until that time, be visited by any of that class, unless they first leave their errors behind them.

I now come to the consideration of the procuring cause of the different distracting views that have separated the Advent Brethren so far apart since the 10th of the 7th month last year, for there is no effect without a cause.

1st. The cause of there being any discrepancy in their views at all.

2d. The cause of the two extremes among all that now profess to belong to the Advent ranks, viz: the one extreme embracing the ground that there has been a total failure in the government of God among his people on earth—that the late interest and excitement was premature, consequently, the vision made plain on tables was false,—the midnight cry, a false alarm, and no definiteness to the prophetic periods. Therefore the prophetic day, or hour, of the fulfillment of the event prophesied of, can not be known, although the time is given.

The other extreme embraces the ground that is exactly the reverse of all the former; also, that there has been no misapprehension of the events prophesied of, consequently, as we supposed the prophetic periods gave the day and hour, of the revelation of the Son of man, from heaven, and they being run out, therefore Christ has come, &c.

That these are now the two extremes of the professedly Advent ranks, no man can dispute, and it is a universal law that the truth always lays somewhere between the two extremes.

1st. What was the cause of there being any discrepancy in their views at all? they were of one faith,—one heart, and one desire, on the 10th of the 7th month, '44.

Answer.—A total failure of the event taking place that they were looking for.—They were looking for the Lord himself to descend from heaven, with a shout to raise the dead, and change the living saints at that appointed time, and it did not take place. This confounded them so that they knew not where they were, or what was the cause of their anticipations failing, and being confused, the most restless of them began to seek some way to clear themselves from the dilemma, and each took his own course; thus the scattering of their power and union began, and the procuring cause of all this was, barely one mistake.

Question.—What was the mistake, and where did it lay—at whose door—has it been confessed?

Ans.—It was not in our believing that the prophetic numbers, and periods, were given of God, for us to understand,—nor that there was a definiteness to them,—nor that God had placed landmarks all along the length of them, so that there was no mistaking them and their termination.—It was not in our believing that God had a peculiar care in the direction of his people,—and the Holy Spirit had been given according to the Saviour's promise,—it was not in our believing we had sought, and found, and then enjoyed that spirit, whose office, is, to lead into all truth,—it was not in our believing, that the last of the prophetic periods, to wit, the 1335 days would run out on the 10th day of the 7th month, Jewish time, 1844. What then?

Why, in our eagerness to see the Saviour, and be made like him, which is the only hope of the Christian, we took it for granted that two of the last prophetic periods, gave the day, (prophetic) and in connection with the type that gives the time of the year the atonement must be finished, gave the hour of the revelation of the Son of man,

from heaven. This was the mistake, and even this was designed for our good, and would eventually have worked for all our good, if we had had a little less pride, and self will, and a little more of Abraham's faith, and patience, if we had not cared for what the world would think and say of our disappointment; and had implicitly confided in the God that ruleth in the heavens, we should have lain still in his hands, until he had given us more light, and solved the mystery, then indeed our peace would have been like a river, Zion would have known her warfare was accomplished, her work with the world done; nevertheless, these things are hid from the wise and prudent. Even so Father.

But says the objector. Do you pretend to say that the prophetic periods do not give the day, when Christ is to be revealed from heaven to raise the dead and change the living Saints, if we could know when they terminate?

Ans.—Yes I do, and there is not a man on earth that can show me to the contrary. We have never claimed it, I believe, but of two of them, and I am sure they say nothing about it, if rightly understood, neither can I find that day and hour, any where revealed in the Bible, and Jesus often told us that we knew not, but for our comfort and safety, he has told us, that when ye shall see all these things, (speaking in allusion to the prophecy's of Daniel,) know it is nigh, even at the door, and left us to watch for the day and hour, and this is as nigh as any man has ever yet gotten.

Quer.—If those two prophetic periods, viz: the 2300 days, and the 1335 days, did not bring to view and teach the time of the second coming of Christ and the resurrection, what did they bring to view?

Ans.—As to the 2300 days, all that is said, is, then shall the sanctuary be cleansed. Bro. Miller, says in his lectures, page 41, then shall the sanctuary be cleansed, or justified; means the true sanctuary which God has built of lively stones to his own acceptance through Christ, of which the temple at Jerusalem was but a type, and that the third temple is the one that cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free, and when that New Jerusalem is perfected, then shall we be cleansed or justified. Well, that is good, and will not that New Jerusalem be perfected before it descends from God out of heaven, prepared as a bride, adorned for her husband? Paul tells us in the 8th and 9th chapters of Hebrews all about it. The 1st and 2d verses of chapters 8, informs us who the high priest of the true sanctuary, is, what the true sanctuary, is, and where they are, viz: at the right hand of the throne of the Majesty in the heavens. The 5th verse informs us where the pattern was obtained to build the worldly sanctuary by; the 1st and 2d verses of Chap 9, informs us what the worldly sanctuary was, ver. 10-22, inclusive, informs us how it was cleansed; and ver. 23 informs how the true sanctuary shall be cleansed; and the 2300 days, gives us the time, not the time when the Lord shall descend, or the dead be raised.

As to the 1335 days, without doubt, they give the precise time that the first verse of the chapter alludes to, Dan. 12: at that time, shall Michael stand up, the great prince, &c. Now let any one examine the book of Daniel, and carefully note every place where the words, stand up, are used, and then examine history, where the prophecy is fulfilled, and they will find that in every other place, it means to be crowned king,—re-raise the Kingdom,—to reign. So it does in this place, and is the event mentioned in Dan. 7: 13-14, where the same character is brought near before the Ancient of days, (not to the earth) and where was given him dominion, and glory, and a kingdom, &c. And does not every Advent believer know that the Lord Jesus represents his return, as after having received the kingdom.

Quer.—But does not this time bring the resurrection as it is said, at that time thy people shall be delivered every one of them that shall be found written in the Book, and they that sleep in the dust of the earth, shall awake? &c.

Ans.—That is at the time of trouble, after the

standing up of Michael. It is the standing up of Michael that is to bring about the time of trouble, such as never was, as other scriptures abundantly show.

Quer.—But is it not said blessed is he that waiteth and cometh to the 1335 days?

Ans.—Yes; and who of the Advent brethren that was truly waiting at the 16th day of the 7th month, '44, was not blessed, as they never were before; and if they have waited till now, and will wait a little longer, they will be forever blessed in consequence of what was then done: There can be a time of blessing without a resurrection.

But, says the objector, I have got you now; the last verse settles the question. But go thou thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days; and pray where is Daniel's lot, but in the resurrection, and fifth and everlasting kingdom.

Ans.—Granted; but who will undertake to prove that Daniel was not raised long ago? I think there is strong evidence that he was. One evidence is in the book of Revelation; it is conceded that that book is in exact harmony with Daniel's visions, and you will find that the Revelator, had much of his instructions, from one of the 7 angels that had the 7 vials, and John fell at his feet to worship him. See Rev. 19: 10; 22: 9. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book, worship God. Now I ask, if this was one of the prophets, who is so likely to be the one as Daniel, that had been instructed in all these things before? Again, I ask, if there were saints raised at the resurrection of our Lord, as we are informed, and if indeed at his ascension, he led a multitude of captives, who more likely to share in that victory, than the godly Daniel, and if Daniel is with that multitude, and with those that have been translated,—where should his lot be at the end of those days; but at the coronation of his King!

Well, then if these two prophetic periods do not give the day of the Lord's appearing, but refer to some event prior to that, (and of this there is much the greatest evidence,) then none of them do, for these were our main pillars; and all the others we brought to bear, on the same point, and at the same time, and consequently refer to the same event. What then? Shall our dear Bro. Miller, and others, that traveled and labored night and day, in the cause, bearing the abuse, and buffetings of our ungodly world; have at last the mortification to know that they raised a false alarm, and that their pleasing message, to God's people, in heralding the approach of the everlasting Kingdom, and the King in his glory, was not true? No, dear brother, that was the cause of God, they were engaged in,—God was in it,—and out of it came the true midnight cry, and the world will have no other. And although they did not give the day, and hour, of the descent of the Lord from heaven, to gather his elect to himself, as they hoped to in their message, yet they did give the day, and hour, (prophetic) of an event, as important and solemn, to the world, in its nature, as the coming of Christ, and so nearly connected with it, and so near to it, as not to be worth disputing about. Do you still ask what event so solemn? I reply in short, the end, Dan. 12: 13, the end of the *aeon*, age, or gospel dispensation, that the disciples, enquired about Mat. 24: 3. The finishing of the Atonement, when there shall be no more sacrifice for sins, the end of the 6,000 years, and the opening of a new dispensation or age—the cleansing of the sanctuary of the heavenly Jerusalem—the standing up of Michael, that is Christ crowned King, which embraces, the giving him dominion, power, and glory, and a Kingdom,—the giving him the heathen to rule and dash to shivers: His standing up is the same, as Jesus expressed by the rising up of the master and the shutting of the door. It is the sounding of the seventh angel, when the kingdoms of this world are to become the kingdoms of our Lord and his Christ &c., and ushers in the time of trouble, in which God's people will be delivered, and all Israel be saved, and those destroyed, that destroy the earth.

Now let us hear the conclusion of the whole

matter. Fifteen months past, when that cry was sounded, that we were all pleased to call the true midnight cry, there was evidence enough to satisfy every one of us, that all the prophetic periods ended in that year, and tenfold the evidence that can ever be brought to bear on any other year. We also had it proved to us beyond dispute, that whenever the atonement was completed, it must be on the 10th day of the 7th month, (Jewish time,) and every full hearted Advent believer had at that time such implicit confidence in the correctness of the prophetic periods and the government of God in guarding them with landmarks to be understood, that they would have risked, soul and body, life and property, on their fulfillment at that time.

Where is your faith now? Come, say! Did God make the mistake, or you? And if you made any mistake, is it not as likely that you made the one named as any other? Or have you found any other? If not, confess and give God the glory; and be sure you never will find any other.

Then if I am right in what I have written and no man knows I am not, what are we about, as Advent people? Has our restless spirits set us to work, to sound again the midnight cry after it was once finished—or to preach free salvation to sinners after the atonement is completed and the gospel age ended? We be to that man that sets himself to work in this now, if God be not with him. Or on the other hand, have we as much confidence in our own infallibility as we have in God, declaring that we have not made even this mistake, therefore Christ has come!—We be to that man if he persists in that course, he will be ashamed when the master appears.

I now hasten to close my communication on account of its length, without finishing my subject, or doing it the justice I intended. Should it gain an insertion in the "Star," I wish for none to be responsible, for any wrong views that I may have advanced. What I have written, I believe to be true, and I desire the brethren scattered abroad to read and examine, and see if it may not be possible that the mistake I have named, lays at the foundation of all our difficulty, and if so, have we not been unfortunate, in fixing upon so many particular times for the appearing of the Lord? And has not this, by the failure of every time, one after the other, till we have run out of stock—been the cause of driving some of our dear brethren to desperation, and the desperate point of saying the Lord has come! May the Lord help all such to come back, if it be possible—and help us all to patiently wait, now, and watch for that event, knowing it is near even at the doors.

Yours in thus doing,

R. WALKER.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, JANUARY 17, 1846.

THE CLEVELAND CONFERENCE.

I started for the Conference at Cleveland on the last day of 1845, and arrived on the 2d day of 1846. From reading the review of Bro. Pickands' letter, our readers can form some judgment of the feelings with which I attended that meeting. I went with the kindest feelings toward my crying brethren, but with a full determination, in the strength of God, to put down this anti-scriptural system of Spiritualism. Well, in the strength of God I have done it. I found however, that I had entirely misapprehended the views of Bro. Pickands, relative to the personality of Christ in his second Advent. He does believe that our Lord will again be seen, as he was seen in the mount of transfiguration, and by Stephen, Paul, and John. And I heard but one brother, during the Conference, express a different view. Bro. Pickands told us that he had received additional light upon this subject since the publication of his letter.—He will probably soon lay his views before you. Notwithstanding this principal barrier was removed out of my way, I watched their whole proceedings with a suspicious eye. They would, almost unanimously, use the expression, "Christ has come." At this I stumbled, not

being prepared to admit it in any sense, however qualified. I occupied a large portion of their time to show them the right way—making it, as I firmly believed, as clear as a sun beam, that if they continued to grasp these views, they would eventually prove themselves the anti-Christ of the last days—land themselves in darkness, and be ashamed before Christ at his coming. The patience, the mild and heavenly spirit with which they met all these things, did not move me, and I slept soundly while a number of them continued all night in prayer on my account. On Monday afternoon, the last day of the Conference, they ceased all their efforts to convince me of the blessedness there was for me, beyond what I had experienced. I made, as I supposed, my last speech to them, and by striking figures, illustrated the dignity, and superiority of my situation—standing as I did, upon the unchanging truths of God's word. I ought here to say, that besides claiming that Christ has come in a scriptural sense, to his saints, they also claimed that they were born into the Kingdom, and that the solemn scenes of the judgment were now passing before us.

On Monday evening I sat down in the Conference, (expecting to leave the next morning,) with a heavy heart at the obstinacy of my brethren. I had carefully guarded against all their sympathies, and fully overcome them, and was heartily glad that they had ceased to exercise them in my behalf, under their present views. O what a pity, thought I! that such a child-like, loving, heavenly persecuted company, should imbibe such errors. There were some of my exercises, after they had left me in my own meditations. Well, I gave them up, and turned my thoughts to God with almost, if not quite, as much fervency as ever a martyr did, when the curling flames were weaving sportive wreaths around his form, unshaken limbs, and licking the tears of sorrow from his unaltered face—when, I began to tremble in every limb. O, if ever an Almighty arm arrested Saul on his way to Damascus, that arm arrested me. The solemn scenes of the judgment were before me. The language, "Friend, how camest thou in hither, not having on a wedding garment?" rang in my ears in awful tones till I sunk down in the dust before God. Then the language of my Lord (Luke 14: 17), "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein," was before me. In, and prior to 1843, we had proved that Kingdom still in the future. And the parable from which these words are taken, embraced the day of God's vengeance, and the deliverance of his people at the coming of the Son of man. (See ver. 7, 8.) This Kingdom was the great theme of the Christian's prayers. (Mat. 6: 10.) It was a subject of promise, and of course future in the apostles' days. Luke 12: 32; James 2: 5; Luke 19: 11-27. It was symbolised by a "stone," (not a rock, nor yet a mountain,) and to be set up in the days of Gentile rule. It was also symbolised, by "a grain of mustard seed," by "leaven hid in three measures of meal," by "treasure hid in a field," &c. And further, it was to be "taught and received as a little child." Mat. 6: 30-33. I might seek the Lord, and obtain his favor—indeed I had done this; and the consciousness of that fact had by no means deprived me. Yet all my efforts to seek the Kingdom, with an assurance of finding it, must prove unavailing till that Kingdom is set up "in the days of these Kings." I had the evidence that it was set up, yet I had not received it "as a little child." I had only intellectually received it. Nor had I calculated to receive it "as a little child," but as a full grown man in Christ, when He should come down from heaven in flaming wrath, and every eye should see him. But who can tell how it is to be received, better than the King himself? "WHOSOEVER SHALL NOT RECEIVE THE KINGDOM OF GOD AS A LITTLE CHILD SHALL IN NO WISE ENTER THEREIN." O may God teach you this truth! I have tried for one year to receive it intellectually, and determined in that way only to receive it, till I had well nigh damned my own soul. If you do not receive it till you are made like His own most glorious body (man of full stature) you can not receive it as a little child. Read Heb. 12: 25-28, and answer, if the Kingdom is not received before you are perfected like Christ's glorious body, what avails the grace there spoken of? O, lay hold on eternal life; and let not the devil cause you to slumber with the delusive idea that eternal life will lay hold on you. You and I have idly dreamed that God, independent of our exertions, would put on to us incorruption, and immortality; whereas we are expressly told (1 Cor. 15: 54) that "this corruptible shall have put on incorruption, and this mortal shall have put on immortality."

We have all been compelled to admit that we were living in the Laodicean church—the last church that will ever exist. To this church the Lord says, "Behold, I stand at the door, and knock: If any man hear my voice and open the door, I will come in to him and sup with him and he with me." Consequently He does promise to "come in to" the last church, in a sense that he did not promise to any of the previous churches. So also in Luke 12: 36, we have acknowledged that we were waiting for our Lord from the wedding, "that when he cometh and knocketh we may open unto him immediately." In what sense can our Lord come and "knock" if the coming here spoken of is one that an ungodly world can not fail to see? Jesus also taught us that his second coming would be a manifestation to his saints unlike to that when "every eye shall see him." See John 14: You have all said you knew Christ was "near, even at the doors," and the only way we could scripturally know this, was first to see Christ "coming (not here) in the clouds of heaven with power and great glory," for that is one of the "all these things" that we were to see, before we could know him near, even at the doors. See Matt. 24: 29-33. You have all acknowledged that Christ has come to the doors—O let him in! It is through this manifestation—this refreshing—this holy unction, alone, that I dare look for further and more glorious manifestations, when the wicked shall melt away before him. If I could not see Jesus now, I should not dare to look for him in his unveiled glory. Whom do you and I differ from the world, if the coming of Christ in John 14: is one that the world can not fail to see?

O how my heart overflows with love for you all! How I long to convey to you the experience I received on the evening of Jan. 5, 1846, and which has been increasing in untold glories in my soul since that time. My whole soul is panting within me to pour out before you the joys I feel, and which I had never expected to experience till the thrones of earth were laid in ruin, and earth itself in ashes; but it is all in vain:—God will have the glory of teaching you this. "Receive the Kingdom of God as a little child." That Kingdom is here, and by digging in the field I have found it. Hallelujah!

I know the anxiety many of you have for me, and how you have trembled lest I should run into what we have reproachfully termed *Spiritualism*, but I now am satisfied that my present views and experience much better accord with the plain literal reading of the Bible than ever before. Indeed I rejoiced at having escaped a very dangerous kind of Spiritualism.

If any of you are grieved at my course, I ought to bear and forbear, as many dear brethren have borne long with me—but not so long and so much as my blessed Saviour has, whom I now honor and adore as I never before have been able to do. Speak out of your full souls in love, and your articles shall be published while the "Day Star" lives. "Every creature shall be manifest in his sight," & God's children may be manifested through this medium while he sees fit to keep it in being.

You hardly know from this hasty article, what I believe, therefore let not the enemy do you injury by creating jealousies and suspicions till I can tell you more. Write to me, but first answer before God—unqualifiedly, whether you have experienced the truth of Rev. 3: 20. There are but two ways out of the Laodicean church—the one into outer darkness, the other into the Kingdom.

Relative to my remarks upon the letters of Bro. Pickands, in former numbers, I have not looked them over (since I received the Kingdom as a little child) to see whether there is any thing in them to be recalled. I shall be able, in the strength of Him who has vouchsafed to protect, and drive out the enemy before us, to present to our readers soon, a most glorious *Second Edition* upon the personality of my LORD, in his second coming. If you have obeyed Him (Luke 12: 36; Rev. 3: 20; Mat. 6: 33, 34) pray for me. Until then, pray for yourselves.

During my absence to the Cleveland Conference, a mistake was made in mailing the papers, by reason of which, some 40 or more of our subscribers have failed to receive their papers. The subscription list had recently been transferred to a new book, but the alphabet not being completed, the names of the new subscribers for the previous two or three weeks, were only entered upon the old book. The brethren that mailed the papers were unacquainted with the circumstance and used the new book. The papers were mailed immediately upon my return.

THE MEETINGS.

On my return from the conference on Friday evening, (the 9th inst.) I called in at the Tabernacle, where the brethren were engaged in meeting, and spoke out a few of the words God had put into my heart—That I had sought and found the Kingdom of God—that I had received it as a little child, and repeated a few other texts from the plain word of God, which language alone could express my feelings.

Having been some time absent from home, I immediately left after having borne my short testimony. The next day I found that that testimony had been owned of God, as almost every one of the brethren testify that the spirit of God bore it to their hearts, and caused them to tremble in every limb. My wife and daughter received the testimony, and are rejoicing in the Kingdom. The work goes on gloriously—a score or more have received the Kingdom as a little child, and the rest of the little flock, with one or two exceptions, are struggling for liberty, and some that had left us have returned with trembling anxiety for themselves. The meetings in the private houses are crowded to overflowing, and God is in the midst of his people. Hallelujah! Meetings are also held in the day time, every day. O, praise the Lord! "The time of the singing of birds is come, and the voice of the turtle is heard in OUR LAND."

I CAN'T SEE, is the complaint with many. What's the matter? "And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9: 39-41.

Letter from Bro. Fuller.

Athol, Dec. 15, 1846.

DEAR BRO. JACOBS:—

For truth sake I send you a few lines, that our brothers and sisters at the west may know there is a few here that the world call crazy. We feel zealous for the cause of our King—we have suffered every thing but death, and that would be sweet at times, rather than such rough treatment; but Hallelujah to our King, for the Lord God omnipotent reigneth. The Kingdom is ours. The Lord is turning ungodliness from Jacob—sitting and purifying the sons of Levi, and cleansing his sanctuary. Amen! Even so.

The views of Bro. Pickands, we call meat in due season,—it is what Bro. Paul speaks of in Col. 1 chap. 26-27 ver. The mystery of Godliness. Well what is it, Bro. Paul?—Christ in you the hope of glory. Yes, in you, not out of you. Let me tell you brother, I neither received it from man, nor was taught it by man; but in the Worcester jail cell, where there was no communications with man, for six weeks, God himself gave me this truth. Remember Moses was a type of Christ, and God took care of his body, and the Devil and Michael had a dispute about it, and so it is now about the body of Christ. The Holy Ghost first descended, (not the body,) the same ascended, that is the Holy Ghost. Eph. 4: 8-10; 1 John 4: 12. I have not time only to touch a few passages on this point, nor was it my intention at this time. May God help you to give the truth, let it come from what source it may. The "Star" is the only paper we have any truth in, and don't fear for man's. God is a good pay master when truth comes. Little David, so called, says, say to Bro. J. he has got out of jail, and if you will send us the truth, he shall write to you soon.

I am patiently waiting in Christ's Kingdom.

Yours, &c.

LEONARD C. FULLER.

LETTERS AND RECEIPTS.

For the week ending Jan. 15th.

Oren Wetherbee, for Joshua Mann, & Zephaniah Thayer, each, \$1.00, & for James Smith, & Eli Holbrook, each, .50; J. B. Mann; H. B. Woodcock; Albert Lyford; Francis Robbins; Hamilton Ricketts; J. M. Coutier, .30; G. W. Peavey, for L. Carpenter, Geo. T. Smith, J. P. M. Pack, B. C. Storrs, each, .50; F. Glascock, 1.00; B. Matthias; B. Busier; Mary J. Lewis, (letter referred to not found); Newel Bond; Stephen Pratt, for David Twitcomb, 1.00; J. B. Cook, 3.00; W. B. Elliott, 2.00; James White.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, JANUARY 24, 1846.

NUMBERS 7 & 8.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY," and is published every Saturday, by E. JACOBS, at No. 7 West Fourth Street, (between Main and Walnut,) on the 2d floor.

All communications for publication on the business of the paper, or orders for books, should be addressed, POST-PAYD, to E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

"A VOICE OF THE HOWLING OF THE SHEPHERDS; FOR THEIR GLORY IS SPOILED."

"Thus saith the Lord my God; feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty, and they that sell them say: Blessed be the Lord; for I am rich; and their own shepherds pity them not." "And I will feed the flock of slaughter, even you, O poor of the flock." "And the Lord said unto me, take unto thee yet the instruments of a foolish shepherd. For lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, (converts) nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces." Zech. 11: These scriptures have had a striking fulfillment during the past year. Especially have I seen it carried out for the last few months, in this, and some of the adjacent counties.

The flock, even the poor of the flock who have been slaughtered, and furnished by these rich evil servants, have been rescued, and fed by the foolish shepherd. One that was so poor and foolish that he would wait upon the Lord; and thereby certainly knew that what he fed the flock with, was the word of the Lord. One that was so foolish that he would not preach salvation to sinners through a closed door. One so foolish that he would hold up all the commands of Jesus for the flock to obey,—washing the saints feet, not merely when they are sick and unable to do it for themselves, or so weary that it would be difficult to perform it: For this any ungodly unbeliever would do, if he had any of the milk of human kindness coursing through his heart. But he does it because his glorious King once did it, and because he regards it a privilege to follow that example. He is also foolish enough to read this command of Jesus to them: "Sell that ye have and give alms." And this example of the apostolic church: "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet: and distribution was made unto every man according as he had need." "And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." The time has fully come for this command, and example to be carried into practice by the little children who have been foolish enough to wash feet, and keep the other commands. Well, with those who may be foolish enough to do this, we shall find more love, and a closer stronger union than we have yet seen. It will serve to sweep away that selfishness, and exclusiveness, that ought long since to have been entirely destroyed. O how I long to see that holy union,—that perfect love which characterized the apostolic church,—that perfect love which will cast out all fear.

Now brother Jacobs, you may well suppose that such heresy as this, would make certain shepherds howl and smite their fellow servants, and desire to bring their sacrifices, and tithes after three years; see Amos 4: 4. Extending the time three years from the true time of its termination; '44 to '47. Well we have a little of it for which I am indeed grateful: O my brother, it is a great

privilege to bear reproach for Jesus and his truth.

Well, among ourselves the effect of such heresy is just to separate the precious from the vile: (see Jer. 15: 19.) And we have a little scattered "remnant" of "outcasts" in this vicinity, who are endeavoring to keep these with other commands in the fear of God,—for the purpose of glorifying him. I hardly need to tell you that they embrace all that have the faith which was once delivered to the saints, in this part of the state. We believe that faith without works is dead; and we expect to take the Kingdom by something that has life.

From your first article on the stone, as I have not seen the following; I conclude the Lord has been dealing with you in much the same way that he has with us. We have come to see that the stone is the saints, who are to take the Kingdom. Also that they are the rod with which the nations are to be broken; (see Psa. 2: 8-9; 72: 1-2; 110: Jer. 10: 16-18; 51: 19-25. "The portion of Jacob is not like them; for he is the former of all things; and Israel is the root of his inheritance; the Lord of hosts is his name. Thou art my battle-axe, and weapons of war, for with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider, &c. See also Rev. 2: 25-28; Psa. 149.—Well the saints of the most High shall take the Kingdom.

The time for it to be taken has also fully come, I have no doubt. The proclamation by the great voices in Rev. 11: 15, has been made during the past year by the "Herald" of our glorious King, and this has served to separate his true loyal subjects, from the false hearted disloyal ones. Well the elders have also been saying, and are still saying with more power than ever, the time has come for the dead to be judged,—the saints rewarded,—and the corrupters of the earth destroyed. See also Psa. 102: 13-16.

Now the question arises if the time has come, why is it not accomplished? Answer: because the Lord has declared that he will be sought unto by the house of Israel to do these things for them; Eze. 36: 37. And because Ephraim is an unwise son and lingers in this work. See Hosea 13: 12-14; Luke 18: 1-8. Well the Lord is waiting to be gracious unto us,—and when he hears our cry he will answer it; Isa. 30: 19-19. Well I have no doubt that the time has come for us to ask God in faith to kill the wicked, and consume them from the earth: Just as we ask him to bestow his spirit upon us; or as we formerly asked him to save sinners,—ask expecting that he will do it at once,—when we ask for it, look not for a disappointment; but for its speedy fulfillment without fail; it must be done; it will be done. The Lord Jehovah has spoken and it will be performed. He is now calling upon his people to awake and put on their strength and come up to this work. See Isa. 51: 42; Micah 4: 11-13.

Well dear brother, go on in the strength of the Lord of Hosts, and turn the battle to the gate; victory is ours: And we shall very soon take the Kingdom. "The land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it." Isa. 19: 17.

Yours in the tribulation of the Kingdom.

G. W. PEAVEY,

Oswego, N. Y. Jan. 1, 1846.

✕ Letter from Bro. White. ✕

Portland, Me., Jan. 24, 1845.

DEAR BRO. JACOBS:—

Permit me to speak this once freely, and as unfettered to the readers of the Day Star as I would to your hand in Cincinnati were I present at one of your meetings. I do not write for controversy—I need not say I am not capable,

much more, I have no disposition: Jerusalem's conquest is accomplished. Our work is not now to combat with opponents, but in meekness and love give each one of the household his portion of meat in due season. My poor heart burns with heavenborn affection for all God's suffering saints, while, Isaiah, 40: 1, "Comfort ye, comfort ye my people, saith your God," is applied to my spirit with unusual power.

"Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for THE faith which was once delivered unto the saints. For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ;" Jude, 3-4. I conclude no intelligent believer in the shut door doubts the direct application of Jude to us since the midnight cry was finished. So the exhortation to contend for the faith delivered to the saints, is to us alone. And it is very important for us to know what the apostle meant, that we may know what for and how to contend. In the 4th verse he gives us the reason why we should contend for THE faith, a particular faith: "for there are certain men," or a certain class who deny the only Lord God and our Lord Jesus Christ. This class can be no other than those who spiritualize away the existence of the Father and Son, as two distinct literal tangible persons, also a literal Holy city and throne of David. The plain teaching of Jude 3-4, is, that the faith once delivered to the saints is just what those who deny the only Lord God & our Saviour Jesus Christ are trying to overthrow. This faith father Abraham cherished, so have his children ever since; for he looked for a city which hath foundation, whose builder and maker is God, Heb. 11: 10. Abraham has not reached the end of his faith yet, neither has J. D. Pickand's in the Holy City, which has twelve gates and twelve foundations, while creation groans and on it rests the curse of its Maker; and we have to wallow through snow two or three feet deep, and face the bleak wintry winds of Maine, it will be hard to make us believe we are in the city and have a right to the tree of life, and have no need of the light of the sun and moon. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away," Rev. 21: 4. The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural trinitarian creed, viz, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God. Then they dispose of Jesus; secondly, by quoting John 4: 24. God is a spirit, and as they assert, nothing but a spirit, the Holy Ghost, which dwells in a christian.—Thus they dispose of the Almighty God; while I can and will show from two texts of the bible, that they both exist with body and parts, Dan. 7: 9. I beheld till the thrones were cast down (set up) and the ancient of days did sit whose garment was white as snow and the hair of his head like the pure wool. The ancient of days, or God, has a head, and hair on his head, and a body, as David saw him clad with a snow white garment; Paul, speaking of Christ, in Heb. 1, says, "who being the brightness of his (God's) glory, and the express IMAGE of his (God's) PERSON." God is a person, for he made man in his own image; so is his only begotten son, Jesus; and this same Jesus is to set on David's throne in the literal city on the new earth, under the whole heavens.—This is THE faith once delivered to the saints and will live in spite of modern spiritualism, and for this we are to earnestly contend.

JAMES WHITE.

TO THE SCATTERED FLOCK.

DEAR BRETHREN AND SISTERS:—

I have a word from the Lord to present, a most important command to which to call your attention; at the same time urging the necessity of obedience. I am aware that what will be presented is new to you: It is not therefore new, but is a commandment from our Lord, which has been utterly disregarded. If we have been disobedient let us be so no more; but let us stand in the counsel of God with our loins girt about, and when he speaks, obey.

What we are about to write, please be not hasty in rejecting. Doubtless you will, at first, not receive what is said; for we speak not of peace to Jerusalem. We dare not to speak as the rebellious people, lying children; children that will not hear the law of the Lord, would have us speak, "which say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." This has certainly been our character, and will still be if God in his mercy does not arouse us to see his truth, and so inspire us, that we continue to flee from the wrath to come. I have seen it, that the house of Israel are a rebellious house, for they will not hear thee and come as the Lord commanded Ezekiel. (3d chap.) I purpose to speak with his words to them. I am not coming "to a people of a strange speech and hard language, but to the house of Israel." "But the house of Israel will not hearken unto thee, for they will not hearken unto me, for all the house of Israel are impudent and hard hearted." And I adore the Lord, for I have experienced this to be the truth. "Behold I make thy face strong against their faces, and thy forehead strong against their foreheads; as an adamant, harder than a flint have I made thy forehead. Fear them not, neither be dismayed at their looks, though they be a rebellious house." And what is it, Ezekiel, you have to say? He had a roll of a book before him, and now behold what was in it! "And there was written therein, lamentations, mourning, and woe." This, my brethren and sisters, is what we should now be reading, and is what, if we do not continue to be rebellious, we must hear, and not what the Hananians say, that all the goodly vessels will be restored; (Jer. 28;) but should hear and believe what all the prophets which have been before me and before thee, of old, have prophesied. "They prophesied both against many countries and against great kingdoms, of war, of evil, and of pestilence. The house of Israel has belied the Lord, and said it is not he; neither shall evil come upon us; neither shall we see sword nor famine. And the prophets shall become wind, and the word is not in them: Thus shall it be done unto them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord." (Jer. 5.) What those of old have said, is what we should be reading, hearing, and treasuring in the heart, and thus have it imbedded thoroughly with the spirit of the fear of the Lord. We may not do as the foolish prophets, (Ezek. 13: 5;) but ought to be standing where they do not: "In the gaps, and make up the hedge for the house of Israel to stand in the battle in the day of the Lord."

Allow me to digress a moment to enquire what is the day of the Lord! for it is very different from what we have been wont to believe. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities and against the high towers. (Zeph. 2: 15.) This is all the explanation from God's mouth.

But says one, these things should not concern me, or any child of God, for he will be our protection, and a thousand may fall at our side, and ten thousand at our right hand, but it shall not come nigh us. You say, moreover, that we need not concern ourselves about the things that are coming to pass, for we shall be caught up in the clouds, and standing on the sea of glass, and therefore prove these things, & witness the pouring out of the vials of wrath. Look to it. Are you the man that will abide under the shadow of the Almighty? Is the man or woman with such lan-

guage as this, the one that will escape the things that are coming to pass!

But it is not true that we are going into the Kingdom so smoothly: There are no cases analogous presented in the word, but just the opposite. "It is even the time of Jacob's trouble, but he shall be saved out of it."

How can it be said we are saved out of what we are not in? Paul tells of a preparation to withstand in the evil day; and Ezekiel of the same, (13: 5;) "that the house of Israel may stand in the battle in the day of the Lord." And Zech. 12: 9, says, Two parts in the land shall be cut off; and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried.

Do we not now see, that there is a great trial yet to be undergone by the children of Israel? Let us in view of it "watch and pray always that we may be accounted worthy to escape all these things, that are coming to pass, and to stand before the Son of Man." Yea, let us be awake to every duty, and ready to follow the Lord in every command, however small apparently. And now brethren, I wish to show you a command that has not been obeyed, a duty that has not been regarded. O, then, let us incline our ears and be disobedient no longer. "PRAY YE THAT YOUR FLIGHT BE NOT IN THE WINTER, NEITHER ON THE SABBATH DAY." Matt. 24: 20.

But this language is believed not to be addressed to us. Well, let us look at this, and be quite certain that our views upon this subject have been quite right, and if not abandon them.

There are four scriptural arguments which force me to believe those words have reference to the last day.

The first is derived from the word "therefore." This is a little word we have in our wisdom passed by; have been so set in supporting our theories, that we have treated such words as of no importance, and conveying no ideas. Read the chapter, verse 14; "And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come"—of the dispensation—"When ye therefore [recollect the signification of the word, for this or that reason,] shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,)" Readeth what? Daniel, certainly, for when this was uttered, the Saviour's words were not recorded, that they might be read. Understand what all the prophets have said upon the subject before us. Understand that Daniel was shown what would take place in the last end of the indignation, that he was made to know the fate of the fourth beast, or great kingdoms of the world; that the end thereof shall be with a flood, and that determined shall be poured upon the desolator. Understand "that God's determination is to gather the nations; that he may assemble the kingdoms to pour upon them his indignation, even all his fierce anger." For there is a consumption even determined in the midst of all the land. Understand that there is to be "the noise of a multitude in the mountains, like as of a great people & tumultuous, of the kingdoms of the nations gathered together; the Lord of hosts mustereth the host of the battle." Understand Joel 3: 2; And must still say, understand "All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet hear ye," and more still, "To blow the trumpet in Zion & sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. And yet more, Understand Jer. 4: 6, 7. To "Set up the standard toward Zion: retire, stay not; for I will bring evil from the north and a great destruction. The Lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place, to make thy land desolate, and thy cities shall be laid waste without an inhabitant."

When these desolations arise—stand where they ought not, or in a holy place, (as Campbell renders it,) "Then let them which be in Judea flee to the mountains. Let him which is on the

house-top not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes," &c., "But pray ye that your flight be not in the winter." Why pray in this manner? For—that is, because—then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.

Here is the second argument in support of the position that this instruction has reference to the day of the Lord,—the day in which we live. When we turn to parallel scriptures, we learn from this remarkable language, the chronology of these great events. First, Dan. 12: 1. God's word will harmonise one part with every other part. That prophet says it is when Michael stands up, there is to be a time of trouble such as never was since there was a nation, to that same time. And when is that? In the future, assuredly: For at that time thy people shall be delivered, every one that is found written in the book. An objector says, the tribulation of Matt. 24: is upon the church. Show me the scriptures for it: The chapter does not so read. In regard to this, more will be said in another place. But that that idea is lamentably an error, see Luke 21: 22. The days of vengeance that ALL THINGS which are written may be fulfilled. Look at it, you who say the trouble was to be upon the church for 1260 years. The days of vengeance. God does not execute vengeance upon his friends. The Spirit never so uses the word. His indignation has been upon his people, but the returning of an injury, avengement, will be upon his adversaries. But "yet a very little while and the indignation shall cease, and mine anger in their destruction." Hear more what God says upon this subject. "When I whet my glittering sword and mine hand take hold on judgment, I will render recompense to mine enemies, I will reward them that hate me." Yea, "He will avenge the blood of his servants and will render vengeance to his adversaries." Deut. 32: 41, 42.

A third argument is found in the 20th verse. It is immediately after the tribulation of those days, the signs given, taken place. Did they appear instantly after the destruction of Jerusalem or after the end, immediately, if it was the 1260 yrs. as taught by some? But more upon this point by & by. Now let us have the nail hammered and clinched, as we will, me thinks, when we read the 17th chap. of Luke 29, 31, 32. Here we are most explicitly told by the Great Teacher himself, the time of those occurrences. "But the same day that Lot went out of Sodom it rained fire and brimstone," &c., "Even thus shall it be in the day when the Son of Man is revealed. In THAT DAY he which shall be upon the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field let him likewise not return back. The language in the last is very singular, if we have had heretofore right ideas of our deliverance. We can not indeed understand this scripture without turning to the 24th of Matt. There we learn, when certain things are seen, to flee to the mountains, and have for that time, the above warning given us; for then will be a time of tribulation such as never had been: And here we are taught that the commands given to be obeyed in that time of trouble, have reference to the day when the Son of Man is revealed. It is in that day, those who are in Judea or the inhabited country are to flee, and when that time comes we will truly have to forsake every thing. For in that day we are to remember Lot's wife. These words have a meaning in them. We have little conceived of God's people to be in a condition similar to that of the fleeing of Lot and his family. Then look not behind you, "Remember Lot's wife." Then whosoever shall seek to save his life shall lose it. Ah! arise once, you should see you have not the right application of these scriptures.—If we attempt to flee we will be seeking to save our lives. Now brother, if honest, you are the very one that must acknowledge we have the truth. Let us look at this: How was it with Lot in his time of warning. Turn and read Gen. 19: 17. He did not want to flee, and says, "Oh, not so my Lord, I cannot escape to the mountains, lest some evil take me and I die." See how Lot, at

first, sought to save his life. If he went to the mountains he feared he would have no shelter from the storm, no protection from the cold or wild beasts, no food to nourish him: Some evil would take him and he die.

Our Lord has forewarned us, that if we seek to save our lives, by staying at our comfortable homes, at a certain time, we shall lose them.—But he that is willing to trust God and walk out on his faith, and to all appearances lose his life; shall preserve it, i. e., shall not die. Then it will indeed be realized, that "he that liveth and believeth in me shall never die." You see now, that this scripture, instead of being against the view presented, furnishes an additional evidence of its correctness. But you bring objections still. Well we will look at them. One says our Lord had in mind old Jerusalem, and that these events did happen to her. That that can not be, must be seen when we read Mat. 21:24:

Can we entertain for a moment that there was a time of tribulation, such as never would again be? that the trouble which was then, will equal that when the slain of the Lord will be from one end of the earth even unto the other end; or that these scriptures will bear variance with others, as for instance Dan. 12: 1? Most of our brethren have embraced the view advanced by Bro. Storrs, that this tribulation was to come upon the church, and did continue for a period of 1260 years. I have before answered, in part, this objection, and will now look at it again, and see how such a position will stand the test of scripture and reason. You say Jerusalem, or the holy place is the church, and that that described to stand there, is the man of sin, who opposeth and exalteth himself above all that is called God &c., and when Christians should see this, they were to flee. Now you admit, as you must, the command is, to flee, for there will be a time of trouble. With your view pray tell me, from what will they flee, and where to? To be consistent you are compelled to say, out of the church, and to the world. And how shall they leave it? They got there by confessing Christ, and to get out they must deny him and flee to the kingdoms of this world, for mountains when used figuratively, symbolize such. Strange doctrine this. Your words make quite a discord when placed along side of our teacher's word. "He that confesseth me before men, him will I also confess before my Father and his holy angels;" and of Paul's, "That it is through great tribulation we enter into the Kingdom of heaven."

And as I before said, the Book does not say, the trouble is upon the church; but it does say, "These be the days of vengeance that all things which are written may be fulfilled. You bring the 29th verse to prove these things are past. It does not answer your purpose, but is another argument for me. Immediately after the tribulation of those days shall the sun be darkened &c. This, say you, is past. It is not; but in the future. What! you exclaim, are you going to take from us our signs and way marks? No brother. We have had signs, similar partly to the description here; but they were not those of this verse. Turn to Luke 21st, and you will see that our Lord informs us of signs to appear at two different times. First at the 11th verse, indicating the end near, and secondly at the 25th verse, which occur after the end is come; or as Matthew records it, immediately after the tribulation of those days. The prophets all testify of this matter, that signs of this character will be manifested in the day of the Lord, as well as previous to that day. See Joel 2: 28-31. This will take place before that day; but he tells us also, 3d chap. 13th verse, that such signs will be in that day. Read for further evidence, Isa. 13: 10-13; 34: 5; Eze. 32; and mark the 7th verse. "And when I shall put thee out, I will cover the heaven and make the stars thereof dark. I will cover the sun with a cloud and the moon shall not give her light" &c. Rev. 6: 13-14, occurs in the day of his wrath; also Amos 8: 9. Thus have we the plainest testimony of the prophets, that these things will take place in the day of the Lord.

It is in that day, the sign of the Son of man will be seen; and in that day the elect are to be gathered together from the four winds, from one end of heaven to the other, and all this is im-

mediately after the tribulation of those days.—Look at the expression. The idea attached must be according to the strictest sense of the word and that is, instantly, or rather, immediately.—Search the Book and you will find it is never used in relation to a period of 50 or 75 years, (Bro. Storrs theory,) much less to one of 1800 years.

But you still object and say if these things are in the future, they do not concern us; for it is in the holy place, it is at Jerusalem the armies are to be gathered. In reply let me say, suppose these events do occur at the literal old Jerusalem; we are still to obey our Lord and "pray that your flight be not in the winter." For says the Great Teacher, "Go ye therefore and teach all nations." Teach what? "Teaching them to observe all things whatsoever I have commanded you." When? Only till Jerusalem is destroyed! Hear what follows, "And lo, I am with you always even unto the end of the world."—Himself has not been with us ever since. Then it is his words that have been, and are with us, that should be observed.

In regard to the locality; let us inquire where it is, the abomination of desolation is to stand? Campbell renders it, a holy place. And where is this holy place? Unquestionably, where the camp of the saints is. When we search the inspired volume, we find that Jerusalem and the saints are represented as journeying. Rev. 20: 8. Here is Gog and Magog, the persons who compose the great army of the last day. "And they went up on the face of the earth and compassed the camp of the saints about and the beloved city." (Jerusalem.) And to see that Jerusalem is thus represented, read Isa. 54: 1-2; 33: 40. "Look upon Zion the city of our solemnities: Their eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." What do we learn from this, but that Jerusalem has been a tabernacle, taken down, its stakes have been removed, its cords have been broken, but that she has been journeying, and that steadily, I may observe, from east to west. And where has she pitched her tents, which the saints encamped in, in these last days? Eze. 38: will answer, and not only him, but others of the prophets, are plain upon this subject. But to see, we must read the book as little children. I will not have space to enter fully upon this topic, but will call attention to a few of the particular scriptures that enlighten us on this subject; stating in the outstart that it is in North America, it is in the United States, the camp has lodged in these last days. We need not be apprehensive, I think, of receiving error, for the prophets treat this subject with a minuteness and particularity, which cannot be mistaken. Read Eze. 38: notice, especially the 8, 11, 12 verses. There are 6 or 8 characteristics pointed out. It is a land brought back from the sword, and a people gathered out of the nations: It had been always waste, and they dwell safely all of them. To leave us in no doubt about this matter, he will give other particulars still. They come up to the land of unwall'd villages, to them that are at rest, that dwell safely (or confidently, margin,) all of them dwelling without walls and having neither bars nor gates.

Observe, the land described is called the mountains of Israel, and the description does not fit the old inheritance of the Israelites, Canaan, nor will it apply to any other country but our own. We can not find the land of unwall'd villages, (and to the same apply the other characteristics given,) on the globe but our own; and to this land it does apply with wonderful accuracy. This then is the land to which the nations are to be gathered in the latter days, and it is called by the spirit, the mountain of Israel, or as Isa. 2: 1, names it, the mountain of the house of the Lord, which says he, it shall come to pass in the last days shall be established on the top of the mountains. See also Mich. 4: 1.

The whole 38th and 39th chapters of Ezekiel are of exceeding interest to us just now. We almost hear the rumbling of the chariot wheels and see the powers of the earth coming in our midst. And what for? The very object Ezekiel said they would come for, "To take the spoil, and

to take the prey, chap 33: 12. Isa. 10: 5, 6.—Read and behold how the word points continually to these events. The fourth beast or great kingdom, is coming against an hypocritical nation—just such as this—and his charge is to take the spoil and to take the prey, and to tread them down like the mire of the streets. Brethren, we are not in darkness about that day; but see what is coming, yea, all the movements of the great beast, the very spot of earth even, on which he will perish.

At another time, if the Lord will, we will endeavor to show that Daniel, with most particular minuteness, prophesies of this land. Let us open our eyes and see that "the Lord cometh out of his place to punish the inhabitants of the earth, and let us obey him, saying as he now does, "Come my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. Let us fear God and tremble at his word. Yea seek ye the Lord, all ye meek of the earth which have wrought his judgment, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. Let us obey every word of God, and moved with fear, like faithful Noah, build an ark to the saving of our house.

In view of the wonderful works God is about to do in the earth; let us watch and pray always that we may be accounted worthy to escape the things that are coming to pass, and to stand before the Son of man. And let us speak it again, that none utterly disregard the command of our Master, our Saviour and King.

"Pray ye that your flight be not in the winter," Mark 13: 18.

Before closing I wish to call attention to a fact, which will be well for us to think upon just now. It is this: It is not a new circumstance for God's people to be under the necessity of fleeing. Besides the case of Lot, remember the instruction of Jer. 6: 1. O, ye children of Benjamin gather yourselves to flee out of the midst of Jerusalem, also 51: 6. Flee out of the midst of Babylon and deliver every man his soul; be not cut off in her iniquity &c. Read now 28 ver. of chap. 50, and then the 51 chap. 45 ver. If more evidence is wanting, at your leisure, read the 8 and 9 verses, and Isa. 48: 20; read the context and observe the chronology. Isa 52: 11-12, and Rev. 18: 4. My own conviction is that these scriptures will be completely fulfilled only at the end of the world; that the word Jerusalem, Babylon, Egypt, Moab, &c., are but varied forms of expression, teaching one and the same grand truth; the utter destruction of the Kingdoms of this world. For "at the noise of the taking of Babylon the earth is moved" and this destruction is "the vengeance of the Lord, the vengeance of his temple." Read Jer. 51: 44.

WM. B. ELLIOTT,

Philadelphia, Jan. 9, 1846.

Extract of a Letter from Bro. Bond.

Cleveland, O., Jan. 8, 1846.

DEAR BRO. JACOBS:—

I hardly know what to say to you respecting myself. I have passed through a strait gate since you left here. I feel that I am not yet through this refining process. Jesus can not yet see his own image in me. When I yielded my opposition to what I felt to be the truth of God, I asked the Lord to let me know the fellowship of Christ's sufferings. And Oh, the scene I have passed through is impossible for me to describe. I have been truly in the garden with my dear Saviour, and I feel it is not through with yet. The Lord gives me a little comfort by darting now and then a ray of light and hope before my path. I see the great truths open before me, but can not bring them near by a realizing faith. O pray for me that I may be born again, then I shall see the Kingdom of God. Many have come into the liberty and are now happy in the Kingdom, &c others are groaning for full deliverance. Truly, judgment has begun at the house of God.

Your Brother in Christ,

N. BOND.

THE DAY-STAR.

LET US GO UP AT ONCE AND FORM THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUM. 13: 30.

CINCINNATI, JANUARY 24, 1846.

THE SECOND COMING.

Under a solemn sense of duty, I will present, as briefly as possible, and in simple terms, some of the views I now hold relative to certain portions of God's word. In doing this, I deeply feel the inefficiency of human language to convey to others the glorious experience God has graciously given to me—the least of all his sons. Could I use the language of him who said to Gabriel, "Make this man understand," that language might fall to make you see. "Except a man be born from above, (margin,) he can not see the Kingdom of God;" and that Kingdom I would fain show to you: But to see it you must have eyes—endowed with "eye-sight" as saith the Lord to "the angel of the church of the Laodiceans" (Rev. 3: 18).

1. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24: 30.) "For the Son of Man shall come in the glory of his Father, with his angels," (Matt. 16: 27.) "Behold he cometh with clouds and every eye shall see him." (Rev. 1: 7.)

Before you hastily decide that no portion of the above scriptures have been realised in any sense, by any one, pause, and reflect, whether God has provided the means of knowing the mind of the Spirit in the above, as well as all other scripture—and if so, whether you have that knowledge. It now appears perfectly plain to me, that in the true, literal, Bible sense, the above scriptures are now being fulfilled. With what kind of eyes have we expected to see the Son of Man? In looking for the Lord Jesus Christ, the whole class of ideas conveyed to our minds, relative to the *modus operandi* of his appearing, have been through the natural organs of vision—the fleshly eye, while we have always been compelled to admit that we should not be able to look at him—be with him, and enjoy his presence, till these bodies were changed to immortality. This, if it argues any thing, argues an admission, forced by scripture testimony, that we never could see him coming, with these eyes of flesh. In the present state of existence, there are only five senses, through which ideas can be conveyed to the mind; and if a person is destitute of one of these five senses, he is for ever destitute of all that class of ideas, which it is the office of that sense to furnish. For instance, a person that is deaf and dumb, can form no idea of sound. After having been told a thousand times, that it is not a thing, and can not be seen, he will still ask what color it is—how large—how it looks—whether it walks or flies, &c. So of the one that has been born blind. Occupy your life time in explaining to him the beauties of a painting, and he never can imagine how it is beautiful, unless it feels smooth, and after all your instructions, he will still enquire how color smells, and if it tastes good—or whether it ever lived, &c. So there is a sense, in, or by which, we can "see the Kingdom of God," but it is not one of the five, within which the limited capacities of human nature are encircled. It belongs to the Divine nature—to a new creation. "Except a man be born again, he can not see the Kingdom of God." (John 3: 3.) He must be a new creature,—not only hopefully, but really so; and have entire, new, and different organs of sight, from those that previously conveyed ideas to his mind. You now see why I shall fail to show you the Kingdom of God, unless you are born again, though I can see it with my new eyes, far more clearly than I could ever see the natural sun. And if you are born again, there will be no necessity for my attempting to show it to you. Have you pondered it carefully, as to what kind of eyes the great truths of God's word are commended? You know there is a mental, as well as natural vision; and if you will turn with me to the teachings of my Lord, we shall see which of the two is of the most importance.

"Why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand."

He proceeds to tell them, that in this people is fulfilled

the prophecy of Isaiah, 6: that their heart is waxed gross, which also was the cause of their eye-sight, hearing, and understanding being gone, "But blessed are your eyes, for they see: and your ears for they hear, Matt. 13: 10-16. The organs of natural vision were as clear, no doubt, in the multitude, as in the disciples; yet the one could not see, while the eyes of the others were blessed. In view of the opening scenes of the last great day, the prophet says,

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; HE shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters sure. THINE eyes shall see the King in his beauty: they shall behold the Lord that is very far off." Isa. 33: 14-17.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." &c. Isa. 42: 16. "Who is blind but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears but he heareth not." Lev. 19: 20.

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." &c. Acts 26: 16-18.

"And when the woman saw that the tree was good for food" &c., she took—ate—and gave to her husband, "and the eyes of them both were opened, and they knew that they were naked." Gen. 3: 6, 7.

"The light of the body is the eye." Matt. 6: 22. What kind of an eye, then, is that which gives light to that body which is to be like "his own most glorious body"? "If thine eye be evil, thy whole body shall be full of darkness," ver. 23. Job, also, said of the Lord, "I have heard of thee by the hearing of the ear: But now mine eye

I know that the distinctions made between the mental and natural sight, are clear, in the scriptures; but which of the two kinds of sight are recognised as of the most importance? Which is the most real and enduring? With what kind of eyes does the Lord see? His eyes "are in every place, beholding the evil and the good." Prov. 15: 3.

"And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9: 39-41.

Peter, also, exhorts his brethren to all diligence in acquiring the christian graces, saying, "He that lacketh these things is blind, and can not see afar off." 2 Pet. 1: 9.

It will be useless to pursue these quotations further, for it will soon be ascertained by every candid enquirer after truth, that not one out of the multitude of glorious promises on record, commends itself to the sight of these fleshly eyes. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away; and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 16, 17. Though you may be willing to admit that every thing you have ever seen, of God's goodness and mercy, under the ministrations of the Holy Spirit—the Comforter, has not been dependent upon the natural, or fleshly eye, why then do you start back with horror, at the idea of Christ's Second, Glorious Manifestation for the salvation of his people; being commended to the same kind of eyes, with which he has required us to see all the rest of his truths? "We know that when he shall appear we shall be like him, for we shall see him as he is." 1 John 3: 2. Not see him as he was. When we see him as he is, with what kind of eyes will it be? We can not see him thus and live. But it is said, "Blessed are the pure in heart, for they shall see God." Matt. 5: 8.

In John 14: Christ told his disciples, that he was going to prepare a place for them, and that he would come again, and receive them to himself—this coming again to receive them, is certainly his second Advent, or there can nothing be found in scripture to prove a second Advent. Now follow his train of instruction in this chapter, and you will learn what kind of eyes are used in seeing him when he comes again. Thomas appeals from the decision of Jesus, as to their knowledge of whether he would go, upon which he replied, "I am the way, and the truth, and the life." O

how unmeaning has this language been, till God opened my eyes! With it, now, most sweetly agrees the words of Paul, (Heb. 10: 20.) "A new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." They had not known him, though they had been so long time with him—though they had known the Carpenter, the Son of Mary, in which the Son of God was veiled. If they had seen HIM, they had seen the Father. When he uses the terms "I" or "me," they only refer to his true character—the Son of God—the only begotten of the Father. In ver. 15-17, he presents the office work of the Comforter—the Spirit of Truth—that the world should not see, nor know, though they could. He then repeats what he had already told them, "I will come to you," ver. 18, 2, and what he had said relative to the world not seeing or knowing the Comforter, he also says of himself at his coming, "The world seeth me NO MORE, but ye see me, &c." At that day, the day when he would come again to receive them, "ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest unto the Comforter only, but MYSELF to him." How is it, said Judas, that thou wilt manifest thyself unto us, and not unto the world? This Jesus explains, "If a man love me, he will keep my words; and my Father will love him, and we will come unto HIM, and make our abode with him." If this is not the manner of his manifesting himself to his saints, at his second coming, what method have we of proving that he will ever come? So it is written in Tit. 2: 13, "Looking for that blessed hope, and the glorious appearing of the Great God," as well as the Saviour Jesus Christ. To show that the manifestation would be over and above all previous manifestations, he refers it to a future day; "At that day, ye shall know that I am in my Father" &c. ver. 10. So far from there being any difficulty in this view of the second Advent, there can be no harmony of scripture without such view. He can thus manifest himself to his saints and not unto the world, because his second coming is to be without a veil—"the glorious appearing of the Great God." His flesh was but a veil, see Heb. 10: 19, 20, and through this veil, HE consecrated a new and living way, by which alone we can enter into "the holiest." With this agrees Rom. 1: 3; 4, "His Son Jesus Christ, our Lord which was made of the seed of David according to the flesh; and declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: And also John 1: 14, "The word (which was God, ver. 1,) was made flesh and dwelt among us." Here you have what was veiled in the seed of David and who speaks out through that veil, and says, "he that hath seen me hath seen the Father." O how easy now to confess that Jesus Christ IS LORD. Having his character thus before us, can we see God with our natural eyes?

"While in his (Christ's) times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; how only hath immortality dwelling in the light which no man can approach unto: Whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6: 16.

Shall I then ever see him at all? O yes, for it is written, (Rev. 22: 3, 4,) "And they (his servants) shall see his face," &c. And in Matt. 5: 8, "Blessed are the pure in heart, for they shall see God." 1 Cor. 13: 12, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known." 1 Jn. 3: 2, "We shall be like him, for we shall see him as he is." This is he of whom it is said, "He TOOK not on him the nature of angels, but he TOOK on him the seed of Abraham." Heb. 2: 16. Remember that the "exceeding and eternal weight of glory" is not wrought out by looking at the things that are seen, (with natural eyes) for these are temporal, while the things not thus seen are eternal, (2 Cor. 4: 17, 18,) but still are seen by every soul that has been born from above. 1 Cor. 2: 9-14.

About entering within the veil of which Paul speaks in Heb. 10: 19, 20, I wish to say a few words: In doing this, a thousand branches of this glorious theme rushes upon my mind, and fills my soul with contemplations so much more lofty than it has ever before indulged, that it becomes a cross to hold my pen, or cast my eyes downward. I know the insufficiency of these means, to bring the truth home to the hearts of my dear brethren, who have with me been gazing at the veil worn by my adorable Lord. O that God would put a tongue of flame into these lines that will talk to you, a secret hand to lead you within that veil where you can see God. "Having therefore, brethren, boldness

to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." Is an entrance within this veil, the result of being supernaturally glorified, or must we pass through it under a promised manifestation, by the obedience of faith? Let God answer. "This is the Covenant I will make with them after those days," ver. 16; After what days? After he has made the "one offering" by which his church is perfected, ver. 14. "Whereof the Holy Ghost is also a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." When will he so blot out our sins, as to remember them no more? Acts 3: 19-21. "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things," &c. Until such time there is no blotting out of sin. That time has come, as we have all admitted upon clear evidence. "Now where remission of these is there is no more offering for sin." It also has been proved that Christ has taken the kingdom. What follows? One only thing can follow, that is, a new and living way has been consecrated through the veil, that is to say, his flesh. Are you sure that you have had "boldness to enter into the holiest by the blood of Jesus"? Have you thus entered in? Your sin being blotted out—no more offering. What follows? "Unto them that LOOK for him shall he appear the second time without a sin-offering unto salvation." Heb. 9: 28. The offering having ceased, the new way is then complete: And why a new way? Because it is under a new Covenant, where God writes his own laws upon the heart. It is also a living way. And why? I, says Jesus, am the way, the truth and the life: No man cometh unto the Father but by me." Further, "I am the resurrection and the life." John 11: 25. And at the "last day" "Whosoever liveth and believeth in me shall never die. Believest thou this?" And "if ye shall ask any thing in my name, I will do it." John 14: 14. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17: 3. And how are we to know God, and Jesus Christ? "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. And "whoso keepeth his word, in him verily is the love of God perfected," his sins of former blotting out in the time of refreshing. Having boldness to enter in—not by taken in supernaturally; here is the place where you can see my Lord without the veil, and with open face, behold as in a glass, the glory of the Lord" until "changed into the same image, from glory to glory, as by the Spirit of the Lord. It is in this time where the sentence of death in us is dismantled, and where we are bold enough to "lay hold on eternal life." It is a living way; there is no death in it. Having thus entered the holiest, what kind of beings are we? Read on, "And having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith." "Let us hold fast the profession of our faith without wavering," "Not forsaking the assembling of ourselves together—exhorting one another," &c. All this after having entered upon the new and living way. Strange work for immortal beings! This subject of the living way, through the veil, is very glorious in the type and antitype as shown in Ex. 26: 31-33; Heb. 9: The veil of the first temple was rent at the offering of Christ once for all—that tabernacle fell, when Christ, (not the holiest, but) "the way" into it, was manifested. Now here hangs the veil—the flesh of Jesus, to be rent by the glorious appearing of the Great God, even our Saviour Jesus Christ. "This same Jesus" that Thomas could not see, though he could see the Carpenter—the Son of Mary. This veil being rent, what now appears? "A new and LIVING WAY. Hallelujah! At that day," we are to have what we ask for; and we can not ask for less, than that we may never die.

If others have underrated the first Advent, I can not do so. I look at it as Paul did in 2 Cor. 3: 7-16. In view of these remarks you may say as I once did, "they have taken away my Lord and I know not where they have laid him." Poor soul, I said this, when nothing but the veil had been taken away. But do you believe that same, real, literal, Jesus Christ, the Son of God, will come again? O yes. Most assuredly do I believe this. Every thing glorious that I ever believed about his second coming, I still believe, and a thousand times more; but I no longer gaze at the "veil, that is to say his flesh," for I have had boldness to enter in,

by the new and living way. Now I "know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." 1 John 5: 20. Now look upon the scenes of the two years past, and tell me if in a true Bible sense, the Son of Man has not been seen coming in the clouds of heaven with power and great Glory. You have no rule for knowing him to be at the door (not door) till you have seen him thus—Now have you any proof that he will ever be seen with eyes of flesh, after taking God's own account of the only kind of eyes that can ever see him or his truths? Jesus said to the High Priest "Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven." Who is this Son of Man, and how does he look? Now the veil is immediately before the mind's eye. When this question comes before you, just pause and ask, who "the right hand of Power" is? how he looks; and think again how the one must look that sits upon the right hand. The power of God is now being made known in gathering his elect, and in scattering his enemies; and the name of Jesus is above every name.

THE MEETINGS.

The work that God is performing among his people here, is truly astonishing. The majesty and glory of his truth is beyond every thing we had ever conceived. The great truths, that Judgment has begun at the house of God—that God is now manifesting himself to his people in fulfillment of his promise in Acts 3: 19-21,—that the Kingdom is to be received as a little child, and that we must be born again to receive it, is arresting every mind. The most violent opposition is checked by Almighty power, so wonderfully that the most trusting child of God has become astonished. Our meetings are crowded at the private houses, and some souls are born of the spirit every evening. Never so clearly has it been manifest, that God has undertaken the work of delivering his people. I would have sooner gone to the stake, three weeks since, than believed what I now do. O how rich and unbounded his goodness! He has opened our eyes to see, and our ears to hear, what the spirit saith unto the Laodicean church.

THE KINGDOM.

This, according to Christ's own showing, was not to come with "outward show," Luke 17: 20. Yet, in spite of this plain declaration, the prominent idea of Advent believers has been, that its coming would be attended with "outward show" of the most awful sublimity. These views however have not changed the word of God.—There stand the words of my Lord, still; "The Kingdom of God cometh not with observation." Let every candid enquirer after truth, keep before his mind the prominent facts brought to view in the Bible relative to the establishment of God's Kingdom.

1. In Dan. 2: 34, 44, it is compared to a stone, and is set up in the divided state of the 4th Kingdom. The stone is perfectly separate, and opposed to, all the governments of earth—destined as the means of their final destruction.
2. In Dan. 7: 18, 27, this is shown to be the saints taking the Kingdom.
3. In Mat. 21: 43, 44, the Savior shows the stone form of this Kingdom to be a nation bringing forth its fruits—a nation gathered at the coming of the Son of man, Mat. 24: 30, in the time of the harvest, Mat. 13: 30, in the dispensation of the fulness of times, Eph. 1: 10.
4. This Kingdom is also prefigured by a grain of mustard seed, Mat. 13: 31, by heaven hid in three measures of meal, ver. 33, by treasure hid

in a field, ver. 45,—by a net cast into the sea, ver. 47.

5. This Kingdom is to be sought, Mat. 6: 33; Luke 12: 31.

6. To be received as a little child, Luke 18: 17; Mark 10: 15.

7. We must be born again before we can see it, John 3: 3; 1: 13; 1 Pet. 1: 23; 1 John 3: 9.—The experiences of Christians before that Kingdom is set up, is receiving power to become the sons of God, John 1: 13. After it is set up, and we have dug and found it, we receive the adoption of sons, Rom. 8: 23, Gal. 4: 5, &c.

In the matter of the establishment of God's Kingdom on the earth, his own Children will not be deceived, or any longer prevented by the power of temptation from seeking and finding that Kingdom. They can not longer wait for a manifestation to the fleshly eye, for God has swept this mysticism away, and now calls, "come, ye blessed of my Father, inherit the Kingdom."—Amen.

ANTI-CHRIST.

Many, no doubt honest brethren, very roundly denounce their brethren as the anti-christs of the last days, because they look upon the manifestation of Jesus in a different, and they think more scriptural light, than themselves.

Who are these anti-christs? Says one, "they went out from us." Well, this is no proof that those who acknowledge that the Son of God is come, are anti-christs, for many have gone out from them: And it was the true Christians that went out from the apostate church in the days of Constantine. But they went out from US, and who is us? Those that "have an unction from the holy one, and know all things." 1 John 2: 20. Those that are born of God, ch. 5: 18-20.—Those that keep his commandments, ch. 3: 6: 2: 4.—Those that are led by the Spirit of God—that confess that Jesus is the Son of God—thus having God dwelling in them, and his love perfected in them. 1 John 4: 14, 15. If any have gone out from such a people, they have done much to demonstrate that they are anti-christ.

But in ch. 4: 3, it is said, every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-christ," &c. Luther, and some others render this, "coming into the flesh." But this matters not, as the language is used in the present tense, which fact is also demonstrated in the next verse, "Greater is he that is in you than he that is in the world. I have never yet heard from a so called Spiritualizer, a denial of the existence of either the Father or the Son—though I think some of them still hold erroneous views about the character of God. See ch. 4: 15. It is a small matter to confess that the Lord, is Jesus Christ—the children of the wicked one do this; but few confess that Jesus Christ is the SON OF GOD. Let them do this, and they will soon understand who is anti-christ.

Brethren talk of Spiritualizing away Christ.—How can this be, if the command in Rev. 3: 20 is obeyed? Christ then comes in and sups with him: If there is any Spiritualizing about this, in the room of Spiritualizing Christ away, it certainly brings him nearer, not can scripture otherwise be fulfilled.

Remember, though Satan is transformed into an angel of light, he never is transformed into an angel of LOVE.

Letter from Bro. Porter.

Waterloo, C. E., Dec. 18, 1845.

DEAR BRO. JACOBS:—

I believe in a God of Providence who watches over every numbered hair of his exiles in a strange land.

When the "Hope" became hopeless, I became increasingly anxious to see at least one ray of the Western Luminary, and strange to tell, that about 3 days after the "Hope" turned the short corner, a brother entered my shop bearing in his hand from the post office, a "Star" shining bright in open day. O bless the Lord, for all I praise thee, but especially for the many full meals of this kind with which my table has been furnished for three years past in the presence of mine enemies, so that my cup has frequently run over.

O, brother, how many have turned, tired of the unpopular ground chose out by the Lord for his people last autumn, and have fled from it! And to say the least of it, I fear many of our dear brethren are building upon the foundation, the wood, hay, and stubble.

The Lord has two Books in our world, and they are bound together, because that between them, there is the most perfect agreement; the one is the Book of Inspiration, and the other the Book of Providence. If we neglect the first, it is certain we shall not understand a monosyllable of the second; and if the second be overlooked, Egyptian darkness is our doom. Of so much importance was the 2d Book in the estimation of Jesus, that the man who will not read and understand, is roundly charged with hypocrisy. (See Matt. 16: 3.) Well, the first book says, (Rev. 10: 7;) "But in the days of the voice of the 7th angel when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants the prophets." Turn to the 2d Book, chapter 1844, 10th line of the 7th verse, and thus it is written in large characters on the broad page of Man, (notwithstanding the many attempts at a different exposition,) and which may now be read without the use of optics all over this wide continent. A God-forsaken priesthood, and an abandoned world!

As I have of late frequently witnessed this portion of scripture unreasonably maltreated, pressed into foreign service, and made to speak a language as unnatural to it, as low Dutch would be to me, I would here ask, what is this 'mystery of God,' Rev. 10: 7; I have been often told it is that which Paul shews, 1 Cor. 15: 51; but unfortunately for such, Paul finishes that mystery with his next breath, and did not wait for "the days of the 7th angel." There is not the most distant connexion between them. And I call upon every brother who is willing to see the true meaning, and real application of this important scripture, to open his Bible at Eph. 3: 1-9; and there it will be seen that the very language as well as the ideas contained in Rev. 10: 7, are borrowed from these verses, especially from the 5th verse. There you will see that the mystery that was hid in God for ages, began with Paul to unravel itself: viz., the taking of a people out of the Gentiles. See Rom. 16: 25, 26; Col. 1: 26, 27. So that this mystery which has become so very mysterious to many at the present time, is neither more nor less than a dispensation of mercy to the Gentiles which began with Paul, and "finished" when the 7th angel began to sound. See 2d Book, chap. 1844, 10th line of the 7th verse.

If the Adventists in Canada had been left to the guidance of these two books since last October, the greater bulk of the more deeply devoted would have been standing on the "mystery finished," and as it is, they are not able to act otherwise than on that principle, for the impassable gulf has got between us and the world, and every attempt at throwing a bridge across, is to betray our own folly in casting our pearls before swine.

Upon this awfully glorious point, (the mystery finished,) so fatal to the world, but so cheering to the children of the Kingdom, as it proves the Lord to be right at the door, my faith has never so much as once staggered; and how could it with these two books wide open before me.

Don't be discouraged Brother. The first book has not finished its testimony on definite time yet; for at this moment the electric fluid is collecting

thick and fast in the moral heavens, and will not long be confined there, but will burst the bounds of human restraint, and startle the church of God from its present slumber. Amen. Hallelujah! The second Book was never more busily employed than now, and is throwing its graphic signs from east to west, & from pole to pole, and "the wise" read, mark, learn, and inwardly digest its pages. O glory to God in the highest, the controversy will soon be settled.

I am thy Bro., daily in expectation of the real, and literal body of our glorious David, reigning in righteousness.

JOHN PORTER.

Letter From Bro. Lyford.

Thornton, N. H., Dec. 31, 1845.

DEAR BRO. JACOBS:—

Although I wrote you a short time since, I think I see more light and evidences on time and our present duty. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. 3: 15. There is so much now going, what is termed new light &c., that the true children are almost afraid to step for fear they shall go wrong; but we should go to the law, and to the testimony,—if they speak not according to this word, it is because there is no light in them.

TIME.

Little children, it is the last time, and as ye have heard that anti-christ shall come, even now, are there many anti-christs whereby we know that it is the last time. John 2: 18. I believe this time is one year.

Bro. John, where will these characters come from? Ver. 19: they went but from us. Who? Those that believe the atonement was finished—the door shut. They came down to pass over with us, looking for the King of Kings at that point as they said. When that point passed, they said Jesus had come &c. Ver. 22. Who is a liar, but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. Ver. 23. Whosoever denieth the Son, the same hath not the Father. Now we will hear Jude's testimony. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ. When, Jude? But beloved remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, these be they who separate themselves, (John says went out from us,) sensual, having not the spirit. Peter says, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Well dear brother, we now see many of these characters whereby we know it is the last time, and it ends next passover; also the Jubilee year ends next passover, and the day of the Lord, and also the 3d watch ends the next passover. Luke 12: 28. And if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants. I understand a watch to be a general expectation by the church of God, for the appearing of the Son of man from heaven, and the watches commenced after the door was shut on the tenth—the first watch extended to the passover when the church looked for the King, which was six months. The next point was last Oct. 23d, when we all looked for our King, which was six months longer, and as two of the watches were six months long, I think we may understand when the third ends. Six months will carry it to next passover. So our Lord will come in the Jubilee year, in the last time, in the third watch. He may come any day now; perhaps before this shall reach you: "Be ye therefore ready for the Son of man cometh at an hour when ye think not." I firmly believe our present duty is laid down in the twentieth chapter of Luke, "Toll not, seek not, neither be of doubtful mind." How shall we be? "Let your loins be girded about and your

lights burning and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh ye may open to Him immediately. Amen.

Yours waiting for the King of kings.

ALBERT LYFORD.

Letter from Brother Wetherbee.

Randolph, Mass., Dec. 28, 1845.

MY DEAR BROTHER:—

I want the privilege of confessing Jesus. I confess that I thought the Lord would have come before now, and I confess that I am now looking for him every day; I confess that we are in the last time, (1 John 2: 18,) and I confess that the year of the redeemed is come. I confess that I am a pilgrim and a stranger as all our fathers were, having no continuing city nor sure abiding place, but looking for one to come which hath foundation, whose builder and maker is God. I confess the gospel has been preached in all the world, and I confess that the end has come, and I confess that we are in the time of trial, Dan. 12: 10; we were purified in '43, made white in '44, and tried since that time. I confess that I believe the 2300 days have ended, and that the sanctuary is cleansed, or as the margin says, justified, (or atoned for,) Dan. 8: 14. I believe that the destroying angel of Eze. 9: has begun at the sanctuary, the land of Syria, where there has been a war of extermination going on for some time. I believe that the 7th angel has sounded, and that we should do as Jesus commanded, "wash one another's feet," and that we should salute one another with a holy kiss, Rom. 16: I confess that we have gone away from his ordinances from the days of our fathers, Mal. 3: 7, and I believe in keeping the 7th day, Sabbath, according to the commandment. I believe that we are in the wedding and that we are not to take thought for our life, what we shall eat, or what we shall drink, or wherewithal we shall be clothed, Luke 12: I believe that the grass, which is in this prophetic day in the field, will tomorrow be cast into the oven. Isa. 40: 6-7; and 1 Peter 1: 24; we read that all flesh is grass. Mal. 4: 1, speaks of the oven. I believe that the great river Euphrates, (the Ottoman Empire,) is dried up, and the way of the kings of the east is prepared, and that the three unclean spirits like frogs have gone forth to the kings of the earth, and of the whole world to gather them together to the battle of the great day; and the nations were angry, and thy wrath is come and the time of the dead that they should be judged. I believe that the vision has spoken once, since it began to tarry, and I believe it never will speak again, Hab. 2: 3. I believe that the preaching of '46 and '47 is of the Devil. I believe that the power of the holy people is almost scattered. I believe that we have got to Babylon (confusion), Mic. 4: 10, here we shall be delivered. Hallelujah! I believe in calling no man master, or putting confidence in a guide. I believe that the laborers were all called in on the 10th day of 7th month '44, and every one received his penny, and I believe that those who have borne the burden and heat of the day, have been murmuring ever since. I believe that we have had the midnight cry, and that the parable of the 10 virgins has been fulfilled to the 11th verse. I believe that the heavens, and the earth, and the sea, and the dry land, will shake very soon, Hag. 2: 6; also Heb. 12: 26-27, and then the saints will lift up their heads and know that their redemption is come. I believe in Bro. James' medicine, "the prayer of faith," Jam. 5: I believe in living humble at the feet of Jesus, and living by every word that proceedeth out of the mouth of God. Amen!

Yours in the patience of Jesus,

OREN WETHERBEE.

Mrs. JACOBS, Takes this method of acknowledging the receipt of a very kind and comforting letter from sister E. S. Willard, of Oswego, Ind. A few words of encouragement from a humble child of my Heavenly Father, while passing through the refining process his people are now experiencing, is indeed refreshing.

Letter from Bro. Mann.

Randolph, Mass., Dec. 28, 1845.

Dear Bro. Jacobs:—

I want to write a few words about anti-christ and the last time spoken of in 1 John 1:9-10. Little children, it is the last time; and you have heard that anti-christ shall come, even now are there many anti-christs; whereby we know it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. Jude speaks of the same characters, in almost the same words. Jude 13, 19. "A time" in the Bible is one year, or 360 years. The last time cannot be 360 years, therefore it must be one year. 1 Peter 1:4-5, says that we are to be delivered in the last time; the same time, or year is spoken of in Isa. 61, 63; 4; 34: 8. In John 2: 22-23, we find who anti-christ is; "he that denieth the Son," he that denies a literal Jesus. Well, these did not come "many" until after this Jewish year commenced, but since that time many have sprang up all around amongst us. About one half of those who were in the truth when the year commenced have turned anti-christ. Well, Praise God! by this "we know that it is the last time," yes, we know it. Luke 12: 50, we find that these are hypocrites who do not discern this time. The jubilee year, Lev. 25: 10-13, corresponds with the last time. In this year we shall return, every man to his possession. In Luke 12: 38-39, we find that the Lord will come in the second, or third watch, after the wedding time commences; well, we know the first watch reached to the commencement of the year, and the 2d and 3d watches run parallel with "the last time," and "the jubilee year."—Bro. Jacobs, we read in 2 John 10, 11, if any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

Ye are waiting for redemption in this last time.
T. B. MANN.

Letter from Sister Harmon.

Portland, Me., Dec. 20, 1845.

Bro. Jacobs:—

As God has shown me in holy vision the avails of the Advent people to the Holy City, and the rich reward to be given those who wait the turn of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, & a few grapes from the heavenly Canaan, for which my would alone me, as the congregation bade me Caleb and Joshua for their report, (Num. 13: 30.) But I declare to you, my brother in the Lord, it is a goodly land, and we are well able to possess it. While praying at the fan-ctar the Holy Ghost fell on me and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, Look again, and look a little higher. At this, I raised my eyes and saw a strait and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, as they expected to have entered it before. Then he would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and

they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out which left their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again & go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voices of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake. When God spoke the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Ex. 34: 30-34.) By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints then raised his eyes and hands to heaven & cried out, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were 7 days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared hung with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stand still for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we see the tree of life, & the throne of God. Out of the throne came a pure river of water, and on

either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. At first I thought I see two trees. I looked again and see they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood. And the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when Bro. Plich, and Stockman, who had preached the gospel of the kingdom, whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. And as we were gazing at the glories of the place, our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward and entering in. Here we saw good old father Abraham, Isaac, and Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver, and gold as a border on the bottom. It was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border resembling Jesus' crowns. On it were two bright angels; their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, beneath where the angels wings were spread, was a golden pot of Manna of a yellowish cast, and I saw a rod, which Jesus said was Aaron's, I saw it bud, blossom, and bear fruit.—And I saw two long golden rods on which hung silver wires, and on the wires most glorious grapes. One cluster was more than a man here can carry. And I saw Jesus step up and take of the manna, almonds, grapes, and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left, and we shouted Hallelujah. Amen. We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out the city, the great city, it's coming. It's coming down from God, out of heaven, and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls most glorious to behold, which were to be inhabited by the saints. In them was a golden shelf, I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth, not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. And I saw another field full of all kind of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold. It was living green, and had a reflection of silver and gold as it waived proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts; the lion, the lamb, the leopard and the wolf, altogether in perfect union.—We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious. The branches of the trees waved to and fro, and we all cried out we will dwell safely in the wilderness and sleep in this woods. We passed through the wood, for

We were on our way to Mount Zion, as we were travelling along we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments. Their crowns were brilliant—their robes were pure white. As we greeted them, I asked Jesus who they were! He said they were martyrs that had been slain for him. With them was an innumerable company of little ones, they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, and I saw the little ones climb, or if they chose use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place. The box, the pine, the fir, the oil, the myrtle, the pomegranet, and the fig tree, bowed down with the weight of its timely figs that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah. Well bless the Lord, Bro. Jacobs, it is an extra meeting for those who have the seal of the living God. This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot begin to describe. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but if faithful you soon will know all about it. I saw there the tables of stone in which the names of the 144,000, were engraved in letters of gold. After we had beheld the glory of the temple, we went out. Then Jesus left us and went to the city. Soon we heard his lovely voice again, saying: Come my people; you have come out of great tribulation, and done my will, suffered for me; come in to supper, for I will give myself, and serve you. We shouted Hallelujah, glory, and entered into the city, and I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranets, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain, and he said, you must go back to the earth again, and relate to others, what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest.

✱ ELLEN G. HARMON. ✱

N. B. This was not written for publication; but for the encouragement of all who may see it, and be encouraged by it. E. G. H.

Letter from Bro. Wilbur.

West Troy, Dec. 30th, 1845.

DEAR BRO. JACOBS:—

I see by your last paper you want all who wish their papers continued, to write to that effect.

I want you to send me the Day Star as long as you publish it. I don't feel positive about all of your positions, but I cannot overthrow them by the Bible, neither have I found any one that could, though many have tried it; but to my mind they have utterly failed, neither have I felt so positive about any thing since the 7th month. But one thing is plain, the wise shall have understanding of how long it will be unto the end of these wonders & what the end of these things will be; for Gabriel told Daniel so. Although I have been shaken on most every thing else, I have never doubted this; and one other saying of the angel I never doubted, that is this, knowledge shall be increased.

Now, Bro. Jacobs, I want to tell you some of my feelings since the 7th month. I was then reading the Herald, Midnight Cry, and Voice of Truth, I thought the most of the two former ones.

I would get them all at once and would read them if possible before I done anything else, reading the Voice of Truth last, but I soon found that I had the best of the wine at the last of the feast; and finally, the Herald and Watch drew back so far (as I thought) that I dropped them and feasted on the Voice of Truth; and I have continued to feast on it this last summer, but less and less till now I am obliged to place it on a level with the Herald; and indeed I have good authority for doing so, for I saw a note from the Herald copied in a late number of the Voice of Truth, in which brother Rimes could see no difference between the two papers, and brother Marsh acknowledged as much. Ah! thought I, this will account in part for the indifference I have felt of late in reading that paper. When I read the lashing brother Penny got in that paper, I felt I could not give another dollar to support it. I don't want to find fault with brother Marsh, but I can see he is not the same lovely spirit he was last spring, and that is not strange, for very few of our brethren are out here. Dear brother I hope you will keep humble as the Lord can teach us through you as he has done. I do not worship my brother, but I admire your spirit, and then adore the God who gave it.

I see your weekly receipts are small, and I had saved some money which I had intended to send you, but I have been obliged to put it to other use, but I hope the brethren who can will attend to these matters, and may the Lord bless them. I hope I shall be able to do something soon, though as yet I am not in debt for the paper only to God. I have wished it might be enlarged, but perhaps it is best as it is. The Lord direct you and the rest of the brethren. Amen.

Your brother,

HIRAM WILBUR.

Letter from Bro. Cook.

New York, Jan. 8, 1846.

DEAR BRO. JACOBS:—

Your paper of Jan. 3d is read. One good brother said that it was the best number that had ever appeared. Bro. Penfield should recollect that my remark concerning Prof. Bush, related to the resurrection, including Christ the first fruits and then those who are his "at his coming."

As to the grand theme of your paper, I have no time to write. My engagement in Newark calls me away. I rest in the revealed will of our gracious Lord, as to this subject, just as I do in relation to the Divine Character. My powers are too feeble to attempt to make my God any thing different from what He has revealed himself. For many years my reverence for God has forbidden any irreverent theory as to the Divine existence. Should it seem to be desirable I may give what seems to me, the plain language of revelation on this point.

As to the coming of our Lord and Saviour Jesus Christ, I have no will, nor theory, aside from revelation. My whole being acquiesces in the revealed will of God. I have the fullest conviction that each jot and tittle will be strictly fulfilled, and this utterly precludes the idea that the partial fulfillment of prophecy relating to the 2d Advent, is the 2d Advent. Surely God has given me capacity sufficient to see, and grace to confess the distinction between the chestnut bur, and the chestnut. As the season advances and the frost matures the fruit, and opens the bur, I can get the nut without pricking my fingers. This requires "patience;" but then the nut is nourishing. The impatient prick their fingers, in plucking the premature fruit, and induce disease. "Be ye patient, brethren, unto the coming of the Lord, for the coming of the Lord draweth nigh." "Grudge not one against another, brethren, lest ye be condemned." "Behold we count them happy who endure."

My figure is an homely one; but if it enables any one to see the truth, it will answer my purpose. If we are but "patient" under the refining, purifying process, of present waiting, our faith will be found unto praise and honor and glory at the appearing of (not of the saints, but) Jesus Christ.

If the present "trial of faith" be the praise, and honor and glory, (as it must be, if the appearing of Jesus has taken place,) then I could readily admit, that the bur is not in nature, distinguished from the naked nut.

The whole question, of the timing of our Saviour, may be resolved into this. Is there such a name as Jesus Christ? If we admit his distinctive existence, we must admit that He will appear. "We shall see Him," not ourselves. His actual coming is as certain as his distinctive existence; and his existence is so much more real than ours, that it is only "because He lives that we shall live." I wrote in each case as I saw and felt. I am glad that I wrote, though it might have been well, had I written all at once, and added something more on the identity, or distinctive existence of our blessed Saviour. My conceptions are more elevated, and as I believe, more correct than formerly, because more scriptural.

His being "in his saints," and glorifying them, does not, I conceive, destroy his distinctive existence, any more than the indwelling of the Holy Spirit destroys his agency or existence. No more than God's dwelling with his people will absorb, or destroy God. This is plain language, which I should not use, but because the occasion demands it. Many have come in Christ's "name" saying I am Christ.

Surely I have no will in this matter except to do the will of Jesus. "His counsel will stand and he will do all his pleasure." Amen!

I have no horns to hook at, or heels to kick any one. Should we get out of patience and act an unchristian part, we should give the enemy a triumph over us from which we might never recover. Surely I have wanted to be just right in sentiment and sympathy; and I propose to listen to every one, in whom confidence can be placed, as patiently as I did to friends I saw in Ohio. Then make a final appeal "to the law and the testimony." Lord lead us still. Amen!

We have had some precious good meetings here and in Newark, with those who have "not cast away their confidence,"—who love present truth. Adieu.

Yours in hope as ever.

J. B. COOK.

Bro. Cook, the "chestnut bur" is open—do not fear "pricking" your fingers because the bur is still there; but eat freely and live forever. I do not claim to have swallowed the whole "nut," but to have had a taste and am yet feasting.—Ed.

CORRESPONDENTS.

There are on hand a large number of articles from correspondents, that will appear as fast as they can be published. The deficiency in the receipts for the past two weeks, has left me some \$15 in arrears, in consequence of which, the single numbers will have to be resorted to again for awhile.

The gathering of God's people is rapidly going forward, and will soon be done; after which the paper will not be needed.

I shall continue, by the permission of my Heavenly Father, to present to our readers, various branches of this glorious theme—the Kingdom of God set up, and to be received as a little child. The articles of all those who are sincerely opposed to the views presented, will be published, if written in a kind, loving spirit.

The vision of Sister Harmon in the present number, is published at the request of many friends that have heard it read.

LETTERS AND RECEIPTS.

For the week ending Jan. 22d.

Z. W. Hoyt; Eli B. Johnson, 1.00; Thomas Bracken, 1.00; Abraham Bartlett, 1.00; S. H. Milner, for Mrs. Dobson, 2.00; Elizabeth S. Willard; Philana Neall; (the paper is sent to you gratis); Catharine Smith; Henry V. Davis, 2.00; A. D. Pickands; H. C. Townsend, 1.00; D. Smith, 50; F. R. Southwick, 50; Jacob Weston, 1.00; S. S. Rogers, 1.00; C. Burlington, for Jabez Wood, and James Smith, each 50; Stephen Pratt, for Hollis Twichell, 1.00; S. R. Lathrop, 50.

THE DAY-STAR.

F. JACOBS,
Editor & Publisher.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

C. CLARK,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, JANUARY 31, 1846.

NUMBER 9.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY", and is published every Saturday, by F. JACOBS, at No. 7 West Fourth Street, (between Main and Walnut) on the 2d floor.

All communications for publication on the business of the paper, or orders for books, should be addressed, POST-PAYED, to F. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

THE LITTLE FLOCK.

Dear Shepherd, I would with thy dear little flock,
Be ever encompass'd and kept on the rock;
When judgments spread terror, and wrath hurls alarm,
O Saviour, be near me, and shield me from harm.
If trials are needful, I court them dear Lord,
And covet the search of thy Spirit and word;
Would fain like the faithful "seventy" undelid,
And receive thy bless'd Kingdom as a meek "little child."

O far from my bosom bid arrogance flee,
Pride, envy, deceit, and vile treachery;
Nor let the arch-tempter my footsteps ensnare,
Enfeeble my courage, or haunt me in prayer.
All thoughts of self-greatness, O help me to shun,
And feel, of thy servants, I am the least one:
O teach me 'mid envy and strife to be mild,
Receive thy blessed Kingdom as a meek "little child."

I ask not for titles—I ask not for fame,
And only would glory in Jesus' dear name;
I pine but for honors not earth can bestow,
And pant but for fountains whence life's waters flow—
Not Cephas, Apollos or Paul ruffin me,
They all are of Jesus, by Jesus kept free,
And with them I'll journey through grace undelid,
And receive thy bless'd Kingdom as a meek "little child."

With the hosts of the "Day-Star" I'll witness for thee,
Thy mercies, thy judgments, commingled will see—
Surmount the high billows that shipwreck the throng,
Who fly from the battle and say we are wrong.
Like Caleb, like Joshua, O bid us pursue,
Nor fear the huge giants that vaunt in our view;
Let each by thy Spirit, be kept undelid,
And receive thy blessed Kingdom as a meek "little child."

JOHN HOBART.

Marion Co., Ind., Jan. 25, 1845.

"MY LORD DELAYETH HIS COMING"—"BEGIN TO SMITE HIS FELLOW-SERVANTS."

However much the old Babylonish priests may have figured in this prediction for the last few years; whilst the messengers of God have been flying through the midst of heaven, proclaiming the hour of his judgment come:—It is obvious to my mind that it was to receive its fulfilment, or filling out amongst "fellow-servants."—Those who were once engaged in that work, with the faithful and wise servants: But owing to a lack of the Holy Ghost, confidence in God, deadness to the world, &c., which was necessary to fit them to endure disappointments and trials, the refining work which was to prepare them for taking, and possessing the Kingdom, they have stumbled, and like the dog, many of them have returned to their vomit again.

These neological principles which have been so loudly condemned by the conductors of the 'Herald' and 'Voice of Truth' in former days, have been adopted by them, in their attempts to Neologize away the 13th of John, and many other

scriptures. But God is causing the wisdom of their wise men to perish, and the understanding of their prudent ones to be hid. In this time of trial which we have been passing through, God has been manifesting the fearful lack of the Holy Ghost there was existing amongst those who were professedly looking for him. Also the want of confidence there was in him and his word. Let a man now talk about being led by the Spirit, filled with the Holy Ghost,—confidence sufficient in God, and his word to believe the whole of it, and also to obey it, even to washing the saints' feet, healing the sick, &c., &c., and you at once hear the cry of pious horror! Mesmerism, fanaticism, delusion, wild fire, or some other opprobrious epithet; by which means the servant who is faithful, and wise enough to obey God rather than men, comes to be regarded 'as the filth of the earth, and the off-scouring of all things.' Query, I wonder how those editors and lecturers, 'which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts,' would appear by the side of those who, "wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented: of whom the world was not worthy?"

What but a spirit of philanthropy and general benevolence has driven the wheels of all this moral machinery which has been in operation for the last few years? I can find nothing except in a few cases. A small minority have had the Holy Ghost, but they have generally been frowned upon by the large respectable majority, and regarded as being quite too fanatical to occupy an elevated station. Those must be filled by the learned, the more fashionable, and genteel. The man who was so uncouth as to discard the claims of a corrupt public sentiment entirely, and by his works show an entire devotion to the claims of God, was not to be endured.

But you may ask, what has this to do with the subject before us? Answer. Many came and engaged in this mighty cause influenced by the same philanthropic spirit, and have not made those deep consecrations, that were necessary to secure a thorough baptism of the Holy Ghost: Hence there have been those engaged in this work who were as destitute of the power of the resurrection, as many avowed infidels. They had a form; but when the time came to test them, (for all must be tried,) they are found denying the power, and then smiting fellows without much trouble. We see therefore that a sifting was necessary and must inevitably come; for nothing can stand this trial except it be brought through the fire. There are but few who are so entirely devoted to God, and have a sufficient amount of his Spirit to yield a cheerful obedience to ALL his claims. "What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?" "If ye love me keep my commandments." "He that saith, I know him, and keepeth not my commandments, is a liar, and the truth is not in him." Some commands neglected by those who "say they love him." "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." "If I, then, your Lord and Master, have washed your feet, ye also, ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you." Bro. Jacobs, did you observe that smooth hypocritical way of denying God's power to heal the sick, in a recent No. of the "Voice of Truth"? My Bible says, "FROM SUCH TURN AWAY." Surely, "Truth has fallen in the streets!" "Ichabod!"

"My Lord delayeth his coming." How long? "Three years," says the "Voice of Truth," and

"Herald." You have doubtless observed that they have recently buried the 'war-hatchet,—effected a reconciliation, and "smoking the pipe of peace."—"Pilate and Herod"! But where do they get this "three years" from? What prophecy are they fulfilling by delaying the coming of my Lord "3 years"? Answer; Amos 4: 4; In ch. 3: you will observe that "the Lion hath roared." Compare Rev. 10: Also that Israel has been delivered from Egypt. The smothering of Judah and Israel is also presented. "Can two walk together, except they be agreed"? One portion is charged with "storing up violence and robbery in their palaces." But an adversary shall bring down their strength, and their palaces shall be spoiled.

The little flock of slaughter is then brought to view by the striking figure of a "shepherd taking out of the mouth of the lion two lambs, or a PIECE OF AN EAR. So shall the children of Israel be taken out that dwell in Samaria, (in a prison,) in the corner of a bed, and in Damascus in a couch." In ch. 4: these robbers are again brought to view, oppressing the poor, and crushing the needy. In verse 4, there is a call: "Come to Bethel, and transgress: at Gilgal, and multiply transgression; and bring your sacrifices every morning, and your tithes after three years."

Bethel, (house of God,) here well represents the 7th month. We remained united till we passed that point: But as we approached the closed door,—the vindication of what had been accomplished, a separation began to take place: A precipitate retreat at once occurs. Transgression now begins. Some attribute that work to a certain "steaming," "Mesmeric" operation:—Others attribute it to other causes; but all, save a small "remnant" of "outcasts," agree in putting it down as an error. Well, this not being sufficient, the retreat is kept up until Gilgal (rolling) is reached. Here transgression is multiplied in tearing up the foundation,—the starting point of the 2300 days: and extending it "THREE YEARS" into the future. "For this liketh you, O ye children of Israel, saith the Lord God." "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so: And what will ye do in the end thereof?" This class of scripture is manifestly receiving its finishing work among this class of prophets and priests. Bro. Jacobs have you observed that the title (REV. 11) is still retained, and seems to be coveted by some of these prophets and priests? "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Amen.

Dear Bro., I should like to say many things to the escaping remnant, to encourage them to hold fast: Well, the thought occurs, that many of them are far in advance of me.—Well, God bless you, and keep you with your faces as a flint toward Zion. By the aid of God's grace I will endeavor to keep in sight. There is no retreat in this war. In the strength of the Lord of hosts I will "turn the battle to the gate." I have no doubt that the saints will very soon take the Kingdom. When I review the past, and survey the field of prophecy which relates to the preparation for the second coming of our glorious King, it is just as obvious that those prophecies have had their fulfilment down to the point where the saints are to take the Kingdom, as that Christ was ever nailed to the tree. I think with Sister Minor, that the Refiner is in his temple, carrying on a glorious refining, purifying work, which is out of his usual way of dealing with his people. Well, with her, I regard it as an invaluable privilege to have a part with that little remnant of "outcasts," who are the subjects of this precious refining work of the Spirit. My experience in this great work is of more value to me than every thing else this side of immortality. I can not yield any part of

it. There is no going back. "ON, HEROES ON; TO THE BATTLE ON,"—The KINGDOM.
G. W. PEAVEY.

P. S. I see by the "Voice of Truth," also by a letter from Bro. Haskins of Roxbury, that Bro. J. Howell, has gone over to the enemy. Well, be it so. I am grieved,—I mourn. Poor Bro. Howell, I give thee one last farewell look, and pursue my way across the plain: REMEMBER-ING LOT'S WIFE. G. W. P.

TO THE REMNANT.

"Little Children—Love one another."

Let there be no strife I pray you between us, for we are brethren, concerning the first born HEIR.

Jesus, in his farewell words of love, saith, "let not your heart be troubled, ye believe in God, believe also in me." Those who now "remain," are chosen and tried spirits, and have much to endear them to each other. We came out of Egypt together, and the word and spirit of God has allured us into the wilderness. We have wept, and prayed, and rejoiced together, as we have gathered the manna of "present truth," along the way. Our souls have burned within us, when the pillar of cloud has been lifted up, and we have set out afresh from time, to time, on the way to Canaan. We have also been scarcely less blessed, while the cloud has again rested over the tabernacle, & we have been reviewing our chart, and perfecting in patience, and holiness to God. At such seasons we have learned how to humble ourselves, and love one another. Weary, and soiled, how blessed it has been to sit down at each others feet and bathe them with tears of unfeigned simplicity and joy, while the well-spring of eternal life, has overflowed within, and made us one. Is it not too late, for those who have been thus united in love and obedience, now to begin to dispute about the "manner" of our deliverance.

We have a present God, and a present SALVATION. He has hitherto led us in a way that we knew not, and did not anticipate, but it has been for our sanctification, and his glory. We are now well satisfied that it is just right, and that we have needed every step of trial, to prepare us for the kingdom. Why then should we now murmur, and doubt, about the "manner" of the coming glory? Let us rather trust God, and see that our will, is wholly lost in Him; and then we shall rejoice to have him manifest himself in his own way. O, let us sink into God!

If there are two and an half tribes among us, who feel well satisfied with this side of Jordan, & the glory that is now breaking, who say "we have entered into the kingdom," and can see it," let us not hinder them, but let them build their sheep-folds, (Num. 32;) that their men of war may be ready, when their message comes, (R is enough, Isaac lieth,) to pass on with us.

If these dear brethren, who say they have entered into their rest, think we are blind to the excellent pasture of their region, and need "eye-salve" etc., let us not be impatient at their rebukes. If in their loving zeal, they fear that we shall fall of our inheritance, and be left to wander in the "outer darkness" of the wilderness, if we do not encamp with them, let us not be grieved, and begin to chide them. We know that even the meek Moses, was at first tried with their seeming impatience to "sit down," but they afterwards proved valiant and true friends to Israel. All these things are permitted, to prove, and perfect us; let us then strive that when they "sift" they shall find nothing in us.

We are truly receiving a kingdom which can not be moved.—The day of the Lord, and the hour of his Judgment, has come; and the dispensation of the fulness of times. Judgment has commenced, and is almost finished, at the house of God, and when the sons of Levi, are thoroughly purged, we shall bring forth an offering in righteousness.

At the commencement of the Gospel dispensation, or "times of the Gentiles," there was a waiting time, when the disciples continued in prayer and supplication, until they should be endowed with power from on high, to fit them for their work. So we likewise, are in the blessed,

waiting time of Dan. 12: and we shall soon receive the promise. Then, they waited for the Holy Ghost, "the first fruits of the spirit," to overcome every thing unlike Christ within. We now wait "for the adoption, the redemption of our body". We need a fitness within, and without, for the work and glory before us—the full stature, liberty, and power of the sons of God. We wait, we pray we-long, for this manifestation. At times, we feel the quickening energies of eternal life stirring within us; we lay hold of the faith once delivered to the saints, and walk out a few steps on the sea; and though like Peter, we still tremble, and almost falter in the strange path; yet Jesus holds out his hand over the rough waves of temptation and outward appearance, & we shall soon change our strength—run and not be weary, walk and not faint.

O, I love the little children so—I long for the time, when we shall know the FULLNESS of the love of God; the liberty, the innocence, the blessedness and joy of PERFECT LOVE.—Why—GOD IS LOVE, & if we are full of God, what can move or offend us? Remember—again, it is the lamb-like spirit which will prevail, and overcome all things.

This, dear saints, is a more excellent way. Let us REST in God.—He will do just right with us, and we shall love and praise him more and more. O, don't let us for a moment think that we see all the path; our lamp shines around our feet, & gives us a sure and precious footing for to day, and we will trust the angel of the covenant with to-morrow. O that the heaven (love) of the kingdom, may so seal and unite all those who are still waiting, and "looking for that blessed hope" etc., that satan in his last desperate efforts to afflict us shall not be able to break our ranks, in the narrow passage of deliverance. With my face set as a flint, for victory, my eye fixed upon the promise of Jehovah, and my soul resting in his present salvation, as I run, I send my salutation to "every saint in Christ Jesus."

Philadelphia Jan. 16, 1846.

C. S. M.

THE THOUSAND YEARS OF REVELATIONS 20:

[BY H. OSLER.]

The 20th chapter of Revelation I understand to be symbolical, and the 1000 years spoken of in that chap. to be time in the past.—And that it is our duty at the present time, to look for the general resurrection—the New Heavens, and New Earth spoken of in the latter part of that, and the commencement of the 21st chap. of Rev., when there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things (spoken of in the 20th chap.) are passed away.

But in this view of the subject I am aware I shall come in contact with my brethren that are looking for the Lord, for they all, most unanimously take a literal view of this chapter, and believe that the 1000-years are in the future, the commencement of which date is the Advent of Christ, the binding of Satan literally, the resurrection of all the saints, and their reign with Christ on the earth for 1000 years, and at the end of 1000 years the resurrection of all the wicked, the losing of Satan, who shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them to battle: Which shall result in the final destruction of both the devil and the wicked in a hell of fire.

From this view of the subject I am compelled to dissent, on account of the insuperable difficulties that surround it, and its entire want of harmony with other scriptures in reference to the coming of Christ, and its attendant consequences.

A few of those scriptures we will notice before we proceed to give a Bible explanation of the symbols used in that chapter.

I. Those that refer to the resurrection.

It is stated by those brethren that the resurrection of the wicked, is 1000 years after the righteous has arisen. But says Christ,

John 5: 28-29; For the hour (* time) is coming IN the which ALL that are in their graves shall hear his voice, and shall come forth,

they that have done good unto a resurrection of life, and they that have done evil to the resurrection of damnation.

But, says one, that hour (* time) existed when Christ was on earth, for he says, The hour cometh, and now is. True, and then the dead did hear his voice, and come forth. See John 11: 43; when Lazarus was raised. See, also, Luke 7: 14; the widow's son. Yea, and many bodies of the saints arose and came out of their graves after his resurrection.

But the hour, (* time) is COMING in the which ALL that are in the graves shall hear his voice, and come forth, &c., and the all here alluded to, are both those that have done good, and they that have done evil.

Again, Dan. 12: 1-4.

This scripture teaches us that there shall come a time of trouble, such as there never was since there was a nation, and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Mark, at that time when Michael shall stand up, (see 1st ver.) not when Christ comes.

Again, Rev. 1: 7.

Here we have at the coming of Christ with clouds, Every eye shall see him, they also which pierced him. Can they that pierced him, see him without a resurrection? Job 19: 26; And though after my skin worms destroy this body, yet in my flesh shall I see God. If Job's expectation to see God was in the resurrection, then those that pierced him, in order to see him must have a resurrection when he comes with clouds.

Hence the resurrection of the righteous and the wicked are not only at the same time, but, both to be at the time when Christ comes with clouds, or stands up to reign.

II. Those scriptures that refer to the battle of Gog and Magog.

It is asserted that this battle takes place 1000 years after the Lord comes.

See Ezek. 38:

In the 4th and 17th verses of this chapter, we learn that this battle will result in their being given to the fowls. And in

Rev. 19: 17:

The battle alluded to there, when the flesh of kings, and captains, and mighty men, and ALL men, are given to the fowls of the air, is when the King of kings comes, on a white horse.

Again, Rev. 20: 7, 8.

After the 1000 years are past, we learn that Satan goes out to deceive the Nations which are in the four quarters of the earth, to gather them together to battle, and when we turn to

Rev. 16: 13-17;

We find that the spirits of devils, go forth unto the kings of the earth, and the WHOLE world to gather them to the battle of the great day, after the 7th vial is poured out, and when the Lord comes as a thief.

Hence the battle of Gog and Magog being when the Lord comes, and after the 1000 years are expired, and the coming of the Lord now at hand, the conclusion is, that the 1000 years are all past, and our duty is to look for this battle as the next event, at the Lord's coming, and the resurrection of the just and unjust.

III. Those scriptures that refer to the judgment, the destruction of death, the devil, and the wicked.

1 Cor. 15: 50-58.

In this scripture we learn that at the last trump the dead will be raised incorruptible, and the living changed, and then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Isa. 25: 6-10.

In that day when it shall be said, Lo, this is our God, we have waited for him, and he will save us.

Hence death is destroyed at the coming of the Lord, and death, we read, is the last enemy, and in the New Earth there will be no more death. What is the conclusion? Death being the last enemy, and it is destroyed at the coming of the Lord,

* No-Greek characters.

but that Satan will *then* also be destroyed, for we read, Heb. 2: 14, 15;

That he will destroy death, and him that has the power of death, that is the devil. And deliver them who through fear of death were all their life time subject to bondage. As if they could not be delivered until the devil was destroyed.

And admitting that at the coming of Christ, Satan the prince of devils will *not* have his head bruised and thus destroyed, but merely bound, what will then be done with all his angels? (for he has legions of them.) Will they be left loose to do mischief after the Lord comes, and the restitution has taken place? O, no, says my Bro., they will be bound also. But I ask for one text in the whole Bible to prove that the devil's angels will ever be bound merely: I read in,

Matt. 25: 41;

That a hell of fire is prepared for both the devil and his angels, and as we have proved that the devil's destruction takes place when death is destroyed, and God's people delivered at the coming of the 2d Adam, the conclusion is inevitable, that the devil and his angels are *all* destroyed at one and the same time.

It is further believed that the wicked will not get their everlasting doom, until 1000 years after the Lord comes.

See Matt. 23: 31-46.

Here we learn that when the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory. This is doubtless the Judgment when the saints receive the Kingdom, for then he shall say, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world &c.

Then, (see ver. 41,) shall he say also unto them on his left hand, Depart ye cursed into everlasting fire, prepared for the devil and his angels.

Ver. 46;

And these shall go away into everlasting punishment, but the righteous into life eternal.

Thus the wicked get their everlasting doom at the same time, when the righteous get everlasting life, and that is at the coming of the Lord. So Paul understood it.

2 Theas. 1: 7-11;

And the 7th angel introduces the *TIME* to destroy them that destroy the earth; and who cannot believe that the 7th angel is now sounding, but those who have no faith in the whole Advent movement!

Again, Rev. 15: & 16;

We have the 7 vials which complete the work of destruction, "for in them is filled up the wrath of God," and after the 6th, and at the 7th, the Lord comes as a thief. I understand that the 7th vial is already poured out, the 6th on the great river Euphrates (which is the symbol of the Eastern Empire under the government of the Ottoman,) in 1840 or '41 at longest, which also ended the 2d woe, and the 3d woe was then to come quickly. This 3d woe is the last woe, for there is but 3.

Again, 2 Pet. 3: 1-13;

Here we learn in the 4th ver. that the present heavens & earth are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, and be succeeded by new heavens and a new earth, wherein dwelleth righteousness.

But, says one, that day is 1000 years long. This I believe is a forced construction of Peter's language.

Peter's remarks here, are made in reference to the willing ignorance of those scoffers, that shall come in the last days, and that call in question the promise of God because there is some apparent delay in the time of Christ's coming, to effect these great matters, and to guard his brethren against this error, he exhorts them not to be ignorant of the fact that any apparent delay with him is no reason of doubt, for he is not slack concerning his promise as some men count slackness, but is long suffering to us ward, not willing that any should perish, &c.

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall

melt with fervent heat, &c. This remark of Peter conveys the same idea as in Ps. 90: 4; for a thousand years in thy sight are but as yesterday.

This day of the Lord alluded to by Peter, is the one, **IN THE WHICH THE HEAVENS ARE TO PASS AWAY WITH A GREAT NOISE, & UNTO WHICH WICKED AND UNGOODLY MEN ARE RESERVED.** But the 1000 years in the 20th chap. of Rev. expires before the wicked are destroyed, and before the heavens and the earth flee away.

See Rev. 20: 7-15.

It is evident from this collection of scripture, that the coming of Christ, the reward of the righteous, and the wicked, will take place at one and the same time, that then death, the devil, his angels, and wicked men—whose names are not in the book of life, will be cast into the lake of fire, which is the 2d death; and all this will be succeeded by new heavens, and a new earth, & furthermore it takes place after the 1000 years are expired.

See Rev. 20: 7-15; Rev. 21: 1-9.

The question now arises, if the 1000 years are past, how are we to understand the symbols employed in this chapter.

[TO BE CONTINUED.]

Letter from Bro. Cook.

Middletown, Conn. Jan. 18, 1846

DEAR BRO. JACOB:—

We are all well and happy in hope of the glory of God. Blessed be his name, Amen. I do not feel prepared to say much relative to the state of things at the East, nor have I time this morning.

The only correction of any importance which seems to be needed in the discourse on Providence, is in the last column, 1st ¶ near the close, read Destruction, for Destitution; 4th ¶ 1st word "My confession" for Why &c.

Dr. Fleming of Newark, and all intelligent believers who have heard, do, so far as I know, admit in the main points, the truth of "the doctrine of Providence," as there briefly stated. This is of no consequence except for those who wish to look at it in the light of other minds. It will do what God designed: To His care and blessing I commit it:—Wherever presented, it has strengthened the believers "mightily", Amen! God gave it to me while reflecting on Bro. Miller's "apology and defence". To me it has been a great blessing, for which I would render to God my humble hearty thanks.

It is my purpose to visit various places and individuals, as fast as possible; but as I have no hardness toward any poor mortal, nor any selfish purpose to carry out, I shall not expose any body, or any thing, save it be for Jesus' sake.

All join in love. Adieu. Yours in hope.

J. B. COOK.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUM. 13: 30.

CINCINNATI, JANUARY 31, 1846.

THE ANOINTING; 1 John 2: 27.

"Anoint thine eyes with eye-salve, that thou mayest see" Rev. 3: 18.

Nothing can supply the want of sight. "The light of the body" says Jesus "is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?" Mat. 6: 22, 23.

"We unto them that are wise in their own eyes, and prudent in their own sight." Isa. 5: 21. Such eyes are not single; they produce only darkness.

What is the single eye, by which alone, our body can be filled with light? "Ye can not serve two masters." If there are two leading objects before the mind, each striving for the mastery of our affections, a chaos of thought ensues.

"Ye can not serve God and mammon". "A double-minded man is unstable in all his ways". The organs of sight by which we are required to look at God and his truth, are not the natural organs—it is a single, or one eye. If we would view an object distinctly through a telescope, we can use but one eye. Thus, we are to look at the great requirements of our Heavenly Father, through the telescope (revelation) He has given us. Thus, "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light." Luke 11: 35.

The disciples that were brought into the first Christian Church, under the power and influence of the Holy Ghost, possessed the single eye. They were steadfast in the apostles doctrine and fellowship—they wrought wonders—had all things common—sold their possessions and parted them to all, according to their needs;—they were daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, &c. Acts 2: 41-47.

The instructions in regard to the single eye, are those which pave the way to the command that now concerns the people of God more than any other, viz. "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." Mat. 6: 23, 33. But did not men then seek the Kingdom of God, and was it not their duty to do so? Certainly, and what did they find? Let Peter answer that question. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; RESERVED in heaven for you, who are kept by the power of God through faith unto salvation, Ready to be revealed in the LAST TIME." 1 Pet. 1: 3-5.

Though the Kingdom of God was the grand theme of the apostles' labors, sufferings, and hopes; and nothing less than that, could they look for, and seek after; yet it could not come sooner than Christ had said, nor attended with circumstances other than those he had named. "He added & spake a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear", Luke 19: 12. A certain Nobleman went into a far country to receive for himself a kingdom, and to return. At his return, "having received the kingdom," he reckons with his servants, rewards the faithful, and punishes the unfaithful. Sooner than this, his Kingdom could not come.

But what can we see with the single eye, with which our Lord is pleased? What did Abraham see with such an eye? While in the land of Canaan, and after his separation from Lot, the Lord said unto him, "Lift up now thine eyes and look from the place where thou art, northward, & southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. 13: 14, 15. Well he looked, and what did he see? "By faith he sojournd in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he LOOKED for a city, which hath foundations, whose builder and Maker is God," Heb. 11: 9, 10. This he could see, only with a single eye. With such an eye, Paul's brethren were not in darkness that the day of God should overtake them as a thief, though the whole world besides were in darkness, crying peace and safety. Those who have the single eye are ever wakeful. They "are of the day" having on the breast-plate of faith and love—they are "children of light"—their "whole body is full of light." Jeremiah, Amos, and Zechariah, with a single eye, could see the scenes through which the people of God are now passing. Jer. 1: 11-13; Amos 7: 8; 8: 2; Zech. 5: 1-4. They could see the word of God to be a fire in the house of the transgressor; and without such an eye, we should fail to appreciate that word—though in the midst of the scenes of the judgment of the Great day.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jno. 6: 40. "If any man walk in the day, he stumbleth not, because he seeth the light of this world." John 11: 9. "I," says Jesus, "am the light of the world." John 8: 12. "He that seeth me, seeth Him that sent me." John 12: 45. "He that hath seen me hath seen the Father." John 14: 9. It was easy enough for them to see "the Carpenter," the Son of Mary; but in order to see HIM, our eyes must be anointed with "eye-salve." It was the evil, or diseased eye, that was so "holden" in the two disciples who were jour-

neying to Emmaus, that they could not see HIM. As he gave them bread and they ate, their eyes were anointed—they could see HIM, and know him, while he, ("the veil, that is to say, his flesh") vanished out of their sight. Luke 24: 16, 31. That which they had looked upon with the evil eye, as the real substance, became the shadow, when once their eyes were anointed—opened; then the real substance was before them, and their joy no man could take from them. The applying this eye-salve to the Gentiles, was a part of the work that God entrusted to Paul. However blind men may be, they are destined soon to see one thing at least; that is, that God has undertaken to deliver the remnant, which constitutes the "little flock" to whom it is his good pleasure to give the Kingdom; for he hath said, "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36: 23.

If your eyes have been anointed, and you can really see, says one, show us what improvement there is in the view you now have, with these new eyes. I can not show it, but I can tell you enough to convince you, if you are honest, that the eyes of God's children can see more than they could a year ago.

THE REMAINING SCALES OF THE "EVIL EYE."

The Kingdom of God cometh with a *conflagration*.

Behold he cometh with clouds and every man shall see him.

The stone to smite the image in 1843, is Christ, the son of Mary, coming down through the sky, to burn the world, and the wicked.

When the stone smites the image, it is a great mountain.

The Kingdom of heaven at its establishment on the earth, will surpass in magnificence all the kingdoms that ever before existed.

The Kingdom of heaven comes, the greatest of all kingdoms.

When the Kingdom of heaven comes, every body will know it.

The Kingdom will come with a crash, louder than a thousand thunders.

When the Lord comes, all the wicked as well as all the righteous will see him; and that will be the answer to the prayer, "Thy Kingdom come."

We know by the signs of the times, and fulfillment of prophecy, that Christ is now at the door, and when he comes in, all the world will understand it.

The first you see of the coming of Christ will be a light in the east, which will increase as it rises the earth, attended with an awful earthquake, &c.

See "Scene of the last day," by Wm. Miller.

See "The Kingdom of God," by Wm. Miller.

When the glory of God's Kingdom is revealed, it will be all over the earth at once.

The evidence that the Kingdom is here will be the sounding of the 7th trumpet, when the resurrection of the saints will take place, & the appearing of Christ in the clouds.

When the seventh trumpet sounds, the wicked nations will be destroyed.

That will be a time of joy for all God's people.

The righteous dead having been raised when the trumpet began to sound—the rest of the dead will not be judged till the end of 1000 years.

The saints at that time will have been made like Christ's glorious body.

If you gain the Kingdom it will be at the time when made like Christ's body.

When the Kingdom comes you won't have to hunt for it.

When the Lord comes into his Kingdom, He will not trouble you to run and tell it.

When the Sun of Righteousness arises, we shall be like him and see him as he is.

My sheep see my face.

When the Lord comes He will clothe every saint with immortality.

He will take away this corruptible body in a moment, and give us one that is incorruptible.

If we are prepared when he comes, eternal life will lay hold on us.

All this is called sound orthodoxy, or God meaning what he says.

It has ever been a grand device of Satan, to get the people of God to yield the weapons. He has put into their hands for the purpose of honoring him—into the hands of some invisible, supernatural agency, that will work without any of their own efforts, and even against their own dispositions.

"He that soweth to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting." The substitute for the above language is, "If you are only ready, 'life everlasting' will reap you."

O how inexpressibly glorious, do the truths of God shine forth, when the eyes are anointed with eye-salve! What an unbounded sea of glory opens to the soul who "opens unto Him immediately." This thought looks visionary, but some of God's children are actually reaping life everlasting. O such scenes of judgment as are now passing—the base hypocrite—the Judas-like traitor, and even the ungodly world are beginning, with amazement to acknowledge.

"He that is begotten of God, (brought forth) keepeth himself, and that wicked one toucheth him not." 1 John 5: 18. The devil, having the power of death, (Heb. 2: 14, has touched the best men that have died—consequently they that are born of the Spirit will never die.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth & gross darkness the people: But the Lord shall arise upon thee and his glory shall be seen upon thee." Isa. 60: 1, 2.

"And the seventh angel sounded, and there were great voices in heaven, saying, 'The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.'" Rev. 11: 15. "And the nations were angry." ver. 18.

"And thy wrath is come."

"And the time of the dead that they should be judged."

"That thou shouldest give reward to thy servants." &c.

"Whoso receiveth not the Kingdom of God as a little child, shall in no wise enter therein." Luke 18: 17.

"Seek first the Kingdom of God & his righteousness and all these things shall be added unto you." Mat. 6: 33.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith to Zion, 'THY GOD REIGNETH!'" Isa. 52: 7.

"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." Mal. 4: 2.

"My sheep hear my voice." John 10: 27.

"This mortal shall put on immortality." 1 Cor. 15: 53.

"This corruptible shall put on incorruption." 1 Cor. 15: 53.

"Lay hold on eternal life." 1 Tim. 6: 12.

And this is called oppositely, "Spiritualism"—"Mysticism"—"Anti-christ"—and the language of the synagoga of Satan. But, Lord, we still "thank Thee that thou hast taken to thee thy great power & reigned." Rev. 11: 17. "Hallelujah!" Rev. 19: 6.

THE MEETINGS.

There is still an increase of interest in our meetings. The searching power of God is manifest whenever the children meet together. Many have been "born of the Spirit" so as to "for the Kingdom of God" save our last. The great truth of God that the Kingdom is here, stands out in bold relief, and triumphantly vindicates itself against all the opposition that has been raised in the already excited community. The "Daily Commercial" has again resorted to its old practice of publishing falsehoods, but God has undertaken the cause of his people, and will now defend it against this daring reviler of his truth, and his children.

If some of our skeptical brethren from abroad, had been present at some of our meetings this week, they would have had satisfactory evidence, that some at least, were "weeping and wailing and gnashing of teeth," as well as in outer darkness. Some are wondering "whereunto this thing will grow."

The meetings continue every afternoon and evening. We still retain the Tabernacle—Providence not yet having opened the way for us to leave it. The congregation is larger than for some months past.

The "unseemly practices," (so-called by some) of obeying the commands of Christ, (John 13:) and his apostles, (Rom. 15: 16,) "promiscuously," believing the same as Paul that in Christ Jesus there is neither male nor female are continued.

The salvation has done more to discover the hypocrisy & corruption of some hearts, than any thing else could have done. It tends to increase love, where love reigns; and those who are suspicious that it will increase lust, have just proved the corruption of their own hearts—disobedience being the way of safety, for those "prudent" ones who are their own keepers.

CORRESPONDENTS.

The article of Bro. O. R. L. Crosier, is received, and will be published next week in a double number. The article concerns the types of the Law, and the Cleansing of the Sanctuary. I have not had time to examine it but slightly, at the time this number goes to press, but it appears to be written in the meek spirit of Jesus, and sent abroad under a sense of duty. The brethren have sent the funds to pay for its publication in an Extra. Any moneys therefore, in view of that article, may be sent to F. B. Hallin, Canandaigua, N. Y.

A number of interesting letters are on hand and will be published as soon as we can find room; among which, are those of Bro. Bartholomew, B. Matthias, G. S. Goodwin, C. Burlingham, A. Lyford, C. Hancock, Jacob Weston, &c.

Bro. Bartholomew writes from Aurora, Ia. "The process in all human governments, or Kingdoms, has been, First, Territory, 2d Subjects, 3d Conference or Confederacy, 4th Declaration, &c, and last but not least, a Ruler, King, Emperor, or President, to perfect the form of the government or Kingdom. Now if this is to be the process by which the God of Heaven is to set up His Kingdom, 'in the days of these Kings' though different from my preconceived opinions, I feel in my soul to say Amen, and Amen!"

LETTERS AND RECEIPTS.

For the week ending Jan. 29th

C. S. Minor, Joshua Mann, 1.00; J. B. Cook, for Isaac Botaford, and T. Ralph, each 1.00; Albert Lyford, G. W. Penney, James Smith, Geo. S. Goodwin, Rufus Pike, 1.00; D. Bartholomew, 1.00; G. W. Cheaman, 1.00; J. Hamilton 1.00; Brethren in Philadelphia, 8.00; F. Glascock, 2.00; Wm. Nicholas, Isaac Simmons, .50; Bro. Martin, .50; J. Binell, 1.00; F. B. Hallin, 30.00, (to the office, in payment for an Extra); R. R. Chapin, (the papers have been regularly forwarded, except the two numbers during his absence to the Conference, which matter was explained in a former number); D. Bartholomew, for J. S. Bailey, 1.00; John Hobart, 30.00, and 1.00 each, for R. Werks, Bro. Short, and W. J. Goldsmith; Caleb Scofield, .50; Sister Saxton, 1.00.

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

EXTRA.

D. TRUEDELL,
Printer.

VOLUME 9.

CINCINNATI, SATURDAY, FEBRUARY 7, 1846.

ELIJAH.

By the poor widow's oil and meal,
Elijah was sustain'd;
Though small the stock it lasted well,
For God the store maintained.
It seem'd as if from day to day,
They were to eat and die;
But still, though in a secret way,
He sent a fresh supply.
Thus to his poor he still will give,
Just for the present hour;
But for to-morrow they must live,
Upon his word and pow'r.
No barn or storehouse they possess,
On which they can depend;
Yet have no cause to fear distress,
For Jesus is their friend.
Then let no doubts your mind assail,
Remember, God has said,
"The cruise and barrel shall not fail,
My people shall be fed."
And thus, though faint it often seems,
He keeps their grace alive;
Supply'd by his refreshing streams,
Their dying hopes revive.
Though in ourselves we have no stock,
The Lord is nigh to save;
His door flies open when we knock,
And 'tis but ask and have.

THE LAW OF MOSES.

"Remember ye the Law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4: 4.

The commandment of this verse to remember the law of Moses, is the last one in the O. T., and given in connection with a prophetic description of "the great and dreadful day of the Lord," as though the law contained something further descriptive of that day. Perhaps we have paid too little attention to the law, not seeing its import and the light it was designed to shed on "the good things to come." Our Savior and the apostles taught from Moses as well as the prophets "the things concerning himself."

The Mosaic law is what Paul in Heb. calls the First Covenant, which the Lord made with the "Fathers when he took them by the hand, to lead them out of the land of Egypt;" Heb. 8: 9; Jer. 31: 32; Kg. 8: 9. This was not the covenant of promises made with Abraham, nor does it at all affect that. The covenant of promise made to Abraham and his seed, Christ, was confirmed 430 years before the Law was given, and "no man disannulleth or addeth thereto." "And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was 430 years after, cannot disannul, that it should make the promise of God of none effect;" Gal. 3: 17. The inheritance is not of the Law, but of promise; vs. 18. Hence righteousness comes not by the Law, but by faith in the promises. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made;" ver. 19. In the day that Abraham "believed the Lord, and he counted it to him for righteousness," he made a covenant with him saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;" Gen. 15. At the same time he assured him of the 400 years affliction, at the end of which he delivered Israel from Egypt, and gave them the Law, which he called a covenant, in Horeb, near Sinai; see 2 Ch. 5: 10; Ex. 24: 3-8; 34: 27, 28; Deu. 5: 1-3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This covenant was to continue only

"till the seed (Christ) should come; then 'a new covenant' was made; Is. 42: 1, 6; 49: 5-8. He confirmed the (margin a) covenant, the new one, (Dan. 9: 27,) the Gospel; Mark 1: 14, 15; Mat. 4: 23. "These are the two covenants," and neither of them the Abrahamic, but both involved in that in its comprehensive sense. Paul contrasts these two covenants, calling the latter the "better covenant," the "perfect;" whereas the former, "the Law, made nothing perfect;" but only had "a figure," "patterns," "a shadow of the good things to come," "but the body," the substance of those legal shadows, is of Christ. The Law should be studied and "remembered" as a simplified model of the great system of redemption, containing symbolic representations of the work begun by our Savior at his first advent, when he "came to fulfil the Law," and to be completed in "the redemption of the purchased possession unto the praise of His glory." Redemption is deliverance purchased by the payment of a ransom, hence it cannot be complete till man and the earth shall be delivered from the subjection and consequences of sin; the last act of deliverance will be at the end of the 1000 years. To this the shadow of the Law extended. That the significance of the Law reaches beyond the first advent is evident from these considerations: 1. The cleansing of the Sanctuary formed a part of the legal service, (Lev. 16: 20: 33,) and its antitype was not to be cleansed till the end of the 2300 days; Dan. 8: 14. 2. The Sabbaths under the Law typify the great Sabbath, the seventh millenium; Heb. 4: 3. 3. The Jubilee typifies the release and return to their possessions of all captive Israel; this cannot be fulfilled till the resurrection of the just.— 4. The autumnal types were none of them fulfilled at the first advent. 5. The legal tenth day atonement was not, neither could it be fulfilled at that time. Although he blotted out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; yet, after his resurrection, both he and his apostles made use of the law in proof of his Messiahship. He was buried and arose, and shed down the Holy Ghost in direct fulfillment of the types, which would not have been the case if the significance of the law had terminated at the cross. In fact his anointing and crucifixion were only the beginning of its fulfillment, as being the beginning of that great system of redemption whose shadows were contained in the law. All will admit that some of the types have been fulfilled and that others have not. As they are yet to be fulfilled, it becomes us to remember and study the law to learn their nature and import.

THE LEGAL TYPES AND ANTITYPES.

That some of the legal types have met their antitypes is beyond controversy. By learning the manner of their fulfillment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. There are two classes of yearly types—the Vernal and the Autumnal; Lev. 23. The former met their antitypes at the first Advent, but the latter are to be fulfilled in connection with and after the second Advent.

The vernal types were the Passover 14th 1st month, the feast of unleavened bread, 15th to 22d 1st month, waving of the first fruits 16th 1st month, and the feast of weeks or Pentecost 50 days after in the 3d month. Lev. 23: 1-21.

Our Saviour was scrupulously precise in (commencing) their fulfillment at the very times they were respectively observed under the Law, as the brethren have repeatedly shown. But we have evidently erred in circumscribing the latitude of their fulfillment, they being fulfilled during the Gospel Dispensation.

The Passover. 1 Cor. 15: 3; "For I delivered unto you first of all, that which I also receiv-

ed, how that Christ died for our sins according to the scriptures." 1 Cor. 5: 7: "Christ our Passover is sacrificed for us." Paul considered it of the first importance to deliver unto us the fact that Christ died for our sins in fulfillment of the slaying of the Paschal lamb. This he received from the law, though the law nowhere says in words that his crucifixion should be the antitype of slaying the Paschal lamb; yet so clear was the fulfillment that it furnished unanswerable proof that Jesus was the Messiah.

The Jews could not lay hands on him till his hour had come, then, being "brought as a lamb to the slaughter," he expired, "our Passover," in the very month, day, and hour, of slaying the legal Passover. It is ascertained that the Paschal antitype began at the crucifixion; but where must it end? Let the Savior answer. Luke 22: 15-18: "And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you I will not any more eat thereof till it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." The Paschal feast must be "fulfilled in the Kingdom of God," which according to ver. 18, was then and is yet to "come." So long then as we pray, "Thy Kingdom come," the Paschal antitype is not finished. The Lord instituted his Supper for the New Covenant in place of the Paschal feast of old, and as oft as we do it we show forth his death till he comes. One extreme of the Paschal antitype is his death, and the other his second coming, hence it spans and is fulfilled during the Gospel Dispensation.

The Feast of unleavened bread, in the antitype appears to run parallel with the Paschal antitype. 1 Cor. 5: 7, 8; "Purge out therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The type was carnal, the bread made of grain; the antitype spiritual, the bread is truth, the Word of God received in sincerity. The bitter herbs with which it was eaten seem fitly to typify the afflictive trials of Christians in this state. As they began on the 14th at the Passover to eat unleavened bread and bitter herbs, so the afflictive trials of the church began when the "Shepherd was smitten and the sheep scattered;" but they will end and the Bible be superseded "when the Chief Shepherd shall appear" and gather the "flock of slaughter" with joy to our beloved Zion.

First Fruits. This was a handful of the first ripe fruit or grain. 1 Cor. 15: 4, 20, 23; Ac. 26: 23, show that Christ "rose again the third day according to the scriptures," "the first fruits of them that slept," thus laying the foundation of the resurrection to life. The fruits appear to be connected with

The Feast of Weeks, at which two loaves of the new flour baked with leaven were waved before the Lord. "When the day of Pentecost was fully come," the Holy Ghost, the principle of life, came upon the disciples. This, which is the only thing recorded as the antitype of the feast of weeks, is to abide with the church till it shall quicken the bodies of the saints "at his coming." It must now appear evident that the vernal antitypes having begun with the opening of the Gospel Dispensation will close with its close.

From analogy we must conclude that the autumnal antitypes will occupy a period of time relative to that occupied by their types in somewhat the proportion of the vernal antitypes. In other words, the period of their fulfillment must constitute a dispensation of many years.

THE SANCTUARY.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, sanctuary, is applied to several different things in the O. T.; neither did the Wonderful Numberer, tell Daniel what sanctuary was to be cleansed at the end of the 2300 days, but called it **THE SANCTUARY**, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the sanctuary is, our only safety lies in seeking from the N. T. the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. He takes up their "tables" of the law, which had then become a snare to them, admits all they claim relative to their primitive use and importance, and then explains their object and end. Heb. 9: 1.—"Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (ch. 13: 11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shew-bread; which is called [Hagia] Holy. And after the second veil, the tabernacle which is called the [Hagia Hagion] Holy of Holies: which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had mana, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. 25: 8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry.—This, Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "patterns of the true," which true, are the "heavenly places themselves" into which Christ entered when he entered "heaven itself;" vers. 23, 24. When he ascended to the right hand of the Father "in the heavens" he became "A Minister of the Sanctuary [for Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" Ch. 8: 1, 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven.—The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. 25: 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. 11: 10. What is its name? "The heavenly Jerusalem;" Ch. 12: 22; Rev. 21: "A building of God, an house not made with hands eternal in the heavens;" 2 Cor. 5: 1. "My Father's house of many mansions;" Jno. 14: 2. When our Savior was at Jerusalem and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down;" Mat. 24: 1, 2. That temple was their Sanctuary;" 1 Ch. 23: 17-19; 28: 9-13. 2 Ch. 29: 5, 21; 36: 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to

comfort and teach them, he says, "In my Father's house are many mansions;" Jno. 14: 1-3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, By what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. "And the place of his Sanctuary was cast down;" Dan. 8: 11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text, was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency. ☉

The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Dan. 11: 30, 31, "For the ships of Chittim shall come against him; therefore shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the Sanctuary of strength." What was this that Rome and the apostles of christianity should jointly pollute? This combination was formed against the "holy covenant" and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. 34: 16; Ezek. 20: Mal. 1: 7. This was the same as profaning or blaspheming his name. In this sense this "politico-religious" beast polluted the Sanctuary, (Rev. 13: 6,) and cast it down from its place in heaven, (Ps. 102: 19; Jer. 17: 12; Heb. 8: 1, 2) when they called Rome the holy city (Rev. 21: 2) and enstalled the Pope there with the titles, "Lord God the Pope," "Holy Father," "Head of the Church," &c., and there, in the counterfeit "temple of God" he professes to do what Jesus actually does in his Sanctuary; 2 Thes. 2: 1-8. The Sanctuary has been trodden under foot (Dan. 8: 13,) the same as the Son of God has; Heb. 10: 29.

Daniel prayed, "Cause thy face to shine upon thy Sanctuary which is desolate;" Ch. 9: 17.—This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning;" Wis. Sol. 9: 8; 1 Ch. 28: 10-13. It had shared in the 70 years desolations of Jerusalem; Dan. 9: 2; 2 Ch. 36: 14-21. It was rebuilt after the captivity; Ne. 10: 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord 40 days in the cloud on the Mount; and Daniel received the patterns of that built by Solomon, which superseded Moses' with its chambers, porches, courts, the courses of the priests and Levites and all the vessels of service, &c., "by the Spirit;" 1 Ch. 28: 10-13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that

built by Moses was superseded by Solomon's, the Ark was borne from the former to the latter 2 Ch. 61: 5; 2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. 3: 29-31; 10: 17, 21. So, 2 Ch. 5: 9, the court in which the Temple stood was properly called the Sanctuary.—Prideaux. We learn that the same from 2 Ch. 29: 18, 21. "We have cleansed in all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. In Jer. Well, says, one, is not Palestine called the Sanctuary? I think not. Ex. 15: 17, "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established so long."

What is it which the Lord "has made up and dwell in," which his "hands have established?" Paul says it is "A City;" Heb. 11: 10; a "Tabernacle;" Ch. 8: 2; "A Building in the heavens;" 2 Cor. 5: 1. And the Lord has chosen Mt. Zion for the place of its final location; Ps. 132: 13, 14. "For the Lord hath chosen Zion, he hath designed it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. 78: 54) which was its chosen border or place; but not the Sanctuary itself, any more than Mt. Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show. "Let them make me a Sanctuary;" Ex. 25: 9.—"The shkel of the Sanctuary;" (Ex. 30: 13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ex. 28: 1-8. "Before the veil of the Sanctuary;" Lev. 4: 6. "Carry your brethren from before the Sanctuary;" Lev. 10: 4. "Nor come into the Sanctuary;" Lev. 12: 4. "He shall make atonement for the holy Sanctuary;" Lev. 16: 33. "Reverence my Sanctuary;" Lev. 11: 30; 26: 2. "Nor profane the Sanctuary of his God;" Lev. 21: 12. "Vessels of the Sanctuary;" Num. 3: 31. "Charge of the Sanctuary;" Num. 3: 32, 38. "They minister in the Sanctuary;" Ch. 4: 12. "In the Sanctuary and in the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary, and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Ch. 4: 15; 7: 9; 10: 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. 4: 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. 18: 1. "He hath defiled the Sanctuary of his God;" Ch. 18: 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord;" Jos. 24: 26. "All the instruments of the Sanctuary;" 1 Ch. 9: 20. "Build ye the Sanctuary;" Ch. 22: 10. "Governors of the Sanctuary;" Ch. 24: 5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. 28: 10; 2 Ch. 26: 8. "Go out of the Sanctuary;" Ch. 26: 18; 29: 21; 36: 8. "Purification of the Sanctuary;" Ch. 30: 10; 36: 17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understand the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Jude 18: 31; 1 Sam. 1: 9, 24,) and was pitched at the city of Shiloh at the time of dividing the land; 18: 1, 10; hence it was called the "Tabernacle of Shiloh," (safety and happiness,) Ps. 78: 60. The Lord forsook it when the Philistines took the Ark (1 Sam. 4: 2-11) and "delivered his strength into

mon's city, and his glory into the enemy's hand; but not only was brought back to Kirjath-jearim, (1 Sam. 6: 1-7) thence to the house of Obed-edom, thence to the city of David which is Zion, (2 Sam. 6: 1-5; 7: 9) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies in the temple, (1 Kg. 8: 1, 6,) which was cleansed in Mt. Moriah near Mt. Zion; 2 Ch. 3: 1.—

of burnt Lord has chosen Zion to dwell in at rest forever, (Ps. 132: 13, 14) but as yet he had dwelt in the wilderness, but when he shall appear in his glory he will have "mercy on Zion" and build it up; Jeremiah upon it shall be "a quiet habitation," (Jer. 31: 38, 39) and then "the people shall dwell in Zion at Jerusalem; ver. 18, 19. The Lord, who of Moses (Ex. 15: 1) is evident prophetic, and he sanctifies the happy scenes of the Eden Zion, as Ezekiel has it. The Lord will bring the house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and his tabernacle in the midst of them for evermore. "Tabernacle Sanctuary is not 'the land of Israel' nor the 'avenue,' for it is set in their midst, and is built and is a part of the city whose name is, 'The Holy City,' and is there."

en Zion THE PRIESTHOOD OF CHRIST.

This priesthood of the worldly Sanctuary of the covenant belonged to the sons of Levi; but of the heavenly of the better covenant to the Son of God. He fulfills both the Priesthood of Melchisedec and Aaron. In some respects the priesthood of Christ resembles that of Melchisedec; in others that of Aaron or Levi. 1. He was a High Priest forever after the order of Melchisedec. *Taxis*, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; (Heb. 7: 3 (margin) i. e. he neither followed nor had a successor in office; and "because he liveth ever, hath an unchangeable priesthood" (which passeth not from one to another; Heb. 7: 24.)

The priesthood of Levi to be continuous had by and a succession of priests, "because they were not suffered to continue by reason of death; Heb. 7: 23. 2. Being after the order of Melchisedec, superior to the Sons of Levi; because he was not and received tithes from them in Abraham; (Gen. 14: 18, 19, 20. 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14, 21.— Being himself perfect, and his priesthood unchangeable, he is able to "perfect forever" and "save to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He was not "called after the order of Aaron; i. e. not in his succession; but this does not at all prove that the priesthood of Aaron was typical of the priesthood of Christ. Paul distinctly shows that it is.

After calling upon us to "consider the Apostle and High Priest of our profession (or religion), Jesus Christ," he lays the foundation of the investigation by drawing the analogy between Moses and his house (of the people) and Christ over his house; (1 Cor. 1: 3) and says, "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."

Clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was of God to be an High Priest "as was Aaron;" ch. 5: 1-5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Adam, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things he behaved himself as made like unto his brethren; that he might be merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" chs. 2: 4: 5. Both were ordained men in things pertaining to God; that they might offer both gifts and sacrifices for sins;" ch. 5: 3. 6. Paul evidently considered the Levitical priesthood typical of Christ's from the

he taken to explain the analogy and contrast between them; as, 7, "And they truly were by priests, because they were not suffered to continue by reason of death; but this man, because

he continueth ever, hath an unchangeable priesthood." 8. "Who needeth not daily, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for this he did once when he offered up himself." 9. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated (perfect-ed, margin) for evermore;" ch. 6: 23-25. 10. "But now hath he obtained a more excellent ministry than theirs;" ch. 8: 6. 11. "By how much also he is the mediator of a better covenant" than theirs; ch. 8: 6. 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle" than theirs; ch. 8: 11.— 13. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place;" ver. 12. 14. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit offered himself without spot to God purge your conscience;" ver. 13, 14. 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself;" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;" but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" vs. 25, 26. 17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: *in* Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" vs. 27, 28. 18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering he hath perfected forever them that are sanctified;" ch. 10: 1, 14. 19. "It is not possible that the blood of bulls and of goats should take away sins;" "but a body hast thou prepared me;" vs. 4, 5. These are part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ, and there is a resemblance in every instance, but Christ's is superior to Levi's. I add one more, ch. 8: 4, 5. "For if he were on earth he should not be a priest, seeing that there (margin, they) are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things."

The features of the substance always bear a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (ver. 1, 2,) performed by our High Priest in his Sanctuary; for if the shadow is service, the substance is service also. As the priests of the law served unto the example and shadow of the heavenly service, we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make all things according to the pattern showed to thee in the Mount."

None can deny that, in obedience to this administration, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him; and that pattern was of heavenly things, ch. 9: 23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. 7: 27; 10: 11] into the first

tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Ch. 9: 6, 7. Here Paul divides the services of the Levitical priesthood into two classes—one daily, in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt-offering of two lambs, one in the morning and the other at even, with a meat-offering which was one-tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy. Ex. 29: 38-42; Num. 28: 3-8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. 30: 34-38; 31: 11; 30: 7-9. The same was afterwards done at the Temple. 1 Ch. 16: 37-40; 2 Ch. 2: 4; 13: 4-13; 13: 3; Ez. 43: 3.

This did not atone for sins either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

Examples.—The italicized words are, in the text, synonymous with atone or atonement. Ex. 29: 36; "Thou shalt cleanse the altar when thou hast made an atonement for it." Lev. 12: 8; "The priest shall make an atonement for her and she shall be clean." Lev. 14: 2; "This shall be the law of the leper in the day of his cleansing;" ver. 21, "The priest shall make an atonement for him and he shall be clean." The atonement could not be made for him till after he was healed of the leprosy. Ch. 13: 45, 46. Till he was healed, he had to dwell alone without the camp. Then ch. 14: 3; 4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper: then shall the priest command to take for him that is to be cleansed two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Ver. 33-37; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take to cleanse the house two birds;" &c. Ver. 49; "And he shall cleanse the house with the blood of the bird;" &c. Ver. 52, 53; "And make an atonement for the house, and it shall be clean." Ch. 16: 12, 19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and shall blow it from the uncleanness of the children of Israel." Ch. 8: 16; "And Moses took the blood, and put it upon the horns of the altar round about with his fingers; & purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it." 2 Ch. 29: 29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel." Jer. 33: 8; "I will cleanse them from all their iniquities;" "and I will pardon all their iniquities." Rom. 5: 9-11; "Being now justified by his blood," "by whom we have now received the atonement." 2 Cor. 5: 17-19; "Who hath reconciled us to himself by Jesus Christ," Eph. 2: 16; "And that he might reconcile both unto God," Heb. 9: 12-14; "The blood of bulls sanctified to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgressors;" and to "perfect for ever them that are sanctified." Ch. 10: 14; Eph. 1: 7; "In whom we have redemption through his blood, the forgiveness of our sins." Acts, 2: 19; "Be converted that your sins may be blotted out."

From these texts we learn that the words

atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify the same work, viz., bringing into favor with God, and in all cases blood is the means; and sometimes blood and water. The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministrations was different from that made on the tenth day of the 7th month. In making the former they went no further than in the Holy; but to make the latter they entered the Holy of Holies. The former was made for individual cases, the latter for the whole nation of Israel collectively. The former was made for the forgiveness of sins, the latter for blotting them out—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, ch. 5: & 6: 1-7, was similar to the sin-offering. "If a soul sin through ignorance," ch. 4: 2, "when he knoweth of it, then shall he be guilty," ch. 5: 3, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5. From Num. 5: 6-8, it appears that confession & restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man committeth, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt offering in the court, ch. 4: 24; 1: 11; 17: 1-7; there he (or the elders) laid his hand on its head and killed it. ch. 4: 2-4, 13-15, 22-24, 27-29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an atonement for the individual, and his sin was forgiven. ch. 4: 5-10, 16-20, 25, 30-35. The carcasses of the sin-offerings were taken without the camp and burned "in a clean place." ch. 4: 11, 12, 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the blood of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the forgiveness of sins. These points are expressly taught in this ch. and the following one on the trespass-offering. Here is an atonement, to make which the priests only entered the Holy, and to make it they could enter the apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." Heb. 9: 7; "Errors of the people," *Laos*, nation. This defines the yearly to be,

The National Atonement, of which the Lord "speaks particularly" in Lev. 16: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the Holy place within the vail, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." ver. 2. For what purpose and when could he enter it? "To

make an atonement for all Israel (the whole nation) for all their sins once a year," "on the tenth day of the seventh month," ver. 34: 29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty ver. 4; Ex. 28, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, the holy crown (Lev. 8: 9) with "Holiness to the Lord" engraved upon it, placed upon the forehead of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement to cleanse them, that they may be clean from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering, ver. 3, and for the people, two goats, one for a sin-offering and the other for the scape-goat, & a ram for a burnt-offering, vs. 5-8. He killed or caused to be killed the bullock for a sin-offering for himself, ver. 11. Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12-14. So much in preparation to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and leaving his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references,] the holy place [within the vail, ver. 2,] because of the uncleanness of the children of Israel, because of their transgressions in all their sins: and so shall he do for [i. e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness." vs. 15, 16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood [for himself,] and of the blood of the goat [for the people], and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." vs. 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministrations. Thus it received the uncleanness from which it is now cleansed. Ex. 30: 1-10; "Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," i. e. the Holy of Holies, the Holy and the altar in the latter.

We have before seen that atone, reconcile, cleanse, &c., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary is performed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean! Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this sanctuary,

which was a type of the new covenant Sanctuary, was cleansed.

The high priest of this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts." Ex. 28: 38. These holy things composed the Sanctuary. Num. 18: 1. And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastations of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev. 4: 14; 5: 3-6, then of course they became sins of knowledge. Then the individual bore his iniquity, Lev. 5: 1, 17; 7: 1, 8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev. 17: 11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the sanctuary" for the people "to make atonement for them," Lev. 10: 17. "And when he hath made an end of reconciling the holy place [within the vail ver. 2,] and the tabernacle of the congregation, and the altar [or when he hath cleansed the sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions & all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation,] Lv. 16: 20-22. This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24, 25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day. ver. 27.

THE ANTITYPE.—As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "body," the "things themselves," which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father," let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by his own blood entered his sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies &c, Heb. 8: 6, 2. Paul, after speaking of the daily services in the Holy, and the yearly, in the Holy of Holies, says; ch. 9: 8. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest while; as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered" &c., "until

the time of reformation: But Christ being come an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) ch. 9: 8-12. The phrase, eis hagia, in ver. 12, is the same as that rendered "holy places," ver. 24.—Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. eis which signifies on, into, upon, or among. Hagia, being a neuter adjective, is properly rendered "holy things;" but Hagia in ver. 2, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in ver. 11 and ch. 10: 1, makes the expression mean things "good in themselves, or abstractly good." This shows the perfect harmony of ch. 9: 11, 12, 23, 24, and ch. 10: 1. The "things" are "good in themselves," "holy," or "heavenly" and in "heaven itself" where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more perfect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, ch. 9: 1-5: and all those holy thing together make the sanctuary. The Hobbies (two) ver. 8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in ch. 9: 8, 10, 19, is Hagion, "of the Hobbies," instead of "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest, was to enter both apartments of the heavenly tabernacle. Now if there be but one place in the heavens, as many say, why were there two in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. 6: 19, 20, is supposed to prove that Christ entered the Holy of Hobbies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Hobbies is "the second vail," ch. 9: 3; hence there are two vails, and that in ch. 6, being the first of which he speaks, must be the first vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i. e. the atonement of both apartments, including both the forgiveness and the blotting out of sins. Those who hold that Christ entered the Holy of Hobbies at, and has been ministering therein ever since his ascension, also believed, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. 16. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries, was then cleansed. I call them their Sanctuaries, for they are not the Lords. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 years beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; but a period following that Dispensation. Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. 9: 6,

previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the forgiveness of sins, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Savior, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things to come, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the forgiveness of sins was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. 9: 7), began at the first Advent, the antitype of the daily (Heb. 9: 6) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Savior and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest; but who officiated on Calvary? Roman soldiers and wicked Jews.

2. The slaying of the victim was not making the atonement; the sinner slew the victim. Lev. 4: 1-4, 13-15, &c., after that the Priest took the blood and made the atonement. Lev. 4: 5-12, 16-21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing anything on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. 8: 4, make the atonement while on earth, "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood; the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when

by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. 5: 11; "By whom we have now received the atonement, (margin, reconciliation.)" This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptised with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High priest, and began his intercession for his people by "praying the Father" for "another Comforter," John 14: 15, "and having received of the Father the promise of the Holy Ghost," Acts 2: 33, he shed it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3d hour of the day began to preach, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. This word remission, signifies forgiveness, pardon or more literally sending away of sins.

Now, put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. 3: 19, "Repent ye therefore; and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance & conversion (turning away from sins); for what purpose? "That your sins may be (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. 22: 16,) remitted or sent away from them their sins. (Acts 2: 28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar & thus made an atonement for him and he was forgiven. Only that was the type and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our intercessing High Priest, making atonement with his own blood by and with which he entered there. The essence of the process is the same as in the "shadow." 1st. Convinced of sin; 2d. Repentance and confession; 3d. Present the Divine sacrifice bleeding. This done in faith and sincerity, we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. 1 Pet. 2: 24; "Who his own self bare our sins in his own body on the tree. See also Matt. 8: 17; Isa. 53: 4-12. His body is the "one sacrifice" for repenting mortals, to which their sins are imparted and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all" "on the tree;" and all who would avail themselves of its merits must through faith, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "deeds of the law," but "being dead to sin, should live unto righteousness." This work we all understand to be peculiar to the Gospel Dispensation.

THE AGE TO COME. All believers in the Bible expect a glorious age to follow the present, and entertain some ideas of its nature which they profess to have drawn from the Bible. The churches think the Bible teaches the final triumph of christian principles in the conversion of all nations; while we believe that the glories of that age will be ushered in by the personal and visible Advent of Jesus, the resurrection and change of his saints and the destruction of his enemies. Hence all admit our license to enquire and speak the nature of that age, and certainly we have liberty to learn what the scriptures say on the subject.

LUK. 20: 34, 35; "And Jesus answering said unto them, The children of this world [age] marry and are given in marriage; but they which shall be accounted worthy to obtain that world [age] and the resurrection from the dead, neither marry nor are given in marriage." "That world" is placed in contrast with "this world"—in "this" they marry and are given in marriage, in "that" they shall do neither; but are exempt from death and are like the angels. Thus he teaches a future and peculiar age, to enjoy which we must also obtain the resurrection from the dead. It will be an age of rewards, "Thou shalt be recompensed at the resurrection of the just." "Blessed is he that shall eat bread in the Kingdom of God." "Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon 12 thrones judging the 12 tribes of Israel." Our Father's Kingdom for which we now pray will then have come, when His will will be done on earth as it is in heaven. It will be "the day of the Lord," "the day of judgment & perdition of ungodly men;" in which the heavens and earth which are now shall pass away, and the promised New Heavens and earth appear. This identifies "the age to come" with "the times of restitution," "Apokatastasis, restoration of any thing to its former state, hence, the introduction of a new and better era;" and "the times of refreshing," "Anapsysis, refreshing coolness after heat, recreation, rest." The identity of "the times of restitution" with "The Dispensation of the fullness of times" Eph. 1: 10, is also apparent.

As Peter in Ac. 3: presents the two cardinal points in the atonement, conversion present and blotting out of sins future; So Paul in this Epistle, ch. 1: 7, says, "In whom we have redemption, the forgiveness of sins." At the same time we receive the Holy Spirit of promise, the earnest of our inheritance, ver. 13, 14, which makes known to us the mystery of his will, "That in the dispensation of the fullness of times he might gather together all things [en, in, or by,] Christ, both which are in heaven and which are on earth." This gathering is the future object of hope the same as the redemption [deliverance procured by the payment of a ransom] of the purchased possession. Ver. 14; The things to be gathered are in heaven and earth. *Anakphalaioo*, signifies to bring or reduce back again under one head. That is, the different and sundered parts of the Kingdom, Capitol and King "in heaven," the subjects and territory "on the earth," are to be redeemed or gathered again into one kingdom under one "Head," of the Son of David, and the Dispensation of the fullness of times is the period in which it is to be done. This is the period of inheritance and follows that of heirship, the dispensation of grace,

ch. 3: 2, 6. In it the promises of the covenants in their largest sense will be inherited. We think it has been shown that the atonement of the Gospel dispensation is the antitype of that made by the priests in their daily service, and that prepared for and made necessary the yearly atonement, and cleansed the Sanctuary and the people from all their sins. It appears like certainty, that the antitypes of the daily ministrations of the priests and the vernal types stretch through the Gospel Dispensation; as that composed but part of the atonement and antitypes. We have good reason to believe that the remaining antitype, the autumnal, and the remainder of the atonement, the yearly, will be fulfilled on the same principle as to time and occupy a period or dispensation of at least 1000 years. "That age" will be highly exalted above "this age," and form the stepping-stone to the unmingled, fadeless and eternal glories of the earth redeemed and Edenized again. Who can find fault, if the Lord has given us in the law the shadows of that age? Who will not rather seek the Spirit of Truth which shall "bring all things to your remembrance," even "the Law of Moses" and "show us things to come," "the good things to come"? It will be literally an age of repairs, in which immortal saints will engage under the supervision of the King of kings—an age of restitution, of blotting out of sin with all its direful effects, the age for the redemption of the purchased possession, the grand and final Jubilee, in which all the captives of Zion in and out of the grave, being released and gathered from among the heathen and out of all countries, shall be cleansed from all their iniquities, possess their "own land," and the wastes shall be builded. They shall be "one nation;" "And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgment, and observe my statutes, and do them." "And I will set my Sanctuary in the midst of them for evermore.—My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my Sanctuary shall be in the midst of them for evermore." They shall know this when Satan shall gather them, Gog and Magog, from the four quarters of the earth about the "camp of the Saints and the beloved City," (Rev. 20: 6, 9,) when they shall "come into the land that is brought back from the sword," "the land of unwarlike villages," the [one] desolate places that are now inhabited by "them that are at rest," "that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." But "every man's sword shall be against his brother," and "fire from God out of heaven shall devour them;" Ezek. 36: 37, 38 chs. We have seen that the Dis. following the Gos. Dis. is a day of cleansing. Even after the Lord has taken his people from among the heathen and gathered them out of all countries into their own land, which is evidently the same as bringing them up out of their graves into the land of Israel. "Then, [after the resurrection and they are brought into their own land] will I sprinkle clean water upon you, and ye shall be clean;" 36: 24, 25.

To cleanse the people, that they might be clean from all their sins "before the Lord" was the object of the atonement of the tenth day of the seventh month under the law; Lev. 16: 30. The evidence is satisfactory to my mind that that day is the type of the Dispensation of the fullness of times, the age to come. What! are we to be sinful and unclean when immortal! Let us "be patient." "The righteous shall not make haste."—The Lord says he will sprinkle them with clean water and cleanse them thereby after he has gathered them into their own land. Whether the sprinkling of water is literal or figurative, it shows that he will perform a cleansing process upon them. Blood and water issued from our Saviour's side. Objects under the law were cleansed by blood and water; and we have already seen that if those objects were physically unclean, as by the leprosy or any thing else, all such uncleanness had to be removed in preparation for the cleansing. The atonement was made for the object with blood or blood and water, and the atonement cleansed them. So our Saviour after he had

cleansed the leper of his disease commanded him to go and offer for his cleansing; Mark 1: 41-44. So the people were themselves freed from their sins by the atonement previously made for them individually in the Holy, to prepare them for the yearly cleansing.

From this it is manifest that the whole house of Israel will need to have their sins forgiven and their vile bodies changed to fit them for the cleansing spoken of; Ezek. 36: 25. The cleansing of the Sanctuary did not finish the cleansing for the people; for, after the Scape-goat had borne away all the iniquities of the people, the high priest had yet to offer the burnt-offerings and burn the fat of the sin-offerings on the altar in the court, which formed a part of the atonement of the day; and it required the whole atonement of that day to cleanse the people; Lev. 16: 22-30.

The cleansing of the Sanctuary, in fulfilment of the law, is the first event in the antitype of the tenth day of the seventh month. We have seen, both from the New Testament and the Old, that this Sanctuary is not earthly but Heavenly, as the Sanctuary of the first covenant formed a part of New Jerusalem. Here an inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine's being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the plain testimony of the Word and teach it. But how was the Sanctuary defiled! The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways—by an unclean person's entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled;" Lev. 12: 4. It could be profaned by the high priest's going out of it, while the anointing oil was upon him, for the dead; (Lev. 21: 12;) by a man's negotiating to purify himself; Num. 17: 20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; 2 Ch. 36: 14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." Ezek. 5: 11.

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; Ezek. 23: 38-39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. 3: 4. Antiochus polluted it by offering swine's flesh upon its altar, Mac. From these texts we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed before the atonement was made by which it was reconciled or cleansed. See 2 chap. 29. And that, we have seen was the law of cleansing, Lev. 12 to 15 chs; the object must be made visibly clean, so to speak, so that we would call it clean, to prepare it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the remaining of such defilement would not be the cleansing; it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered on by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency.—The legal typical process of defiling and cleans-

ing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. 1: 19, 20, "For it pleased the Father that in him should all fullness dwell, and having made [margin, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven," no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as "things on earth."

If they needed reconciling they were unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; 2 Cor. 5: 1.

For what did he go to his Father's house?—"To prepare a place for you." Then it was unprepared, and when he has prepared it, he will come again and take us to himself. Again, Heb. 9: 23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21,) which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle, (ver. 11,) and the good things and the holy things; vers. 11, 12. These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly. It was therefore necessary. Why? He has before been speaking of the daily ministration of the priests, and its antitype, Christ's ministration of the new covenant, "for the redemption of the transgressions." Under the former the blood of bulls and goats and the ashes of an heifer sanctified to the purifying of the flesh; but under the latter, the blood of Christ purges our conscience. Then (ver. 22) "without shedding of blood is no remission." The necessity of cleansing the heavenly things, is induced by the atonement being made therein by the blood of Christ for the remission or forgiveness of sins and purifying of our consciences. And almost all things are by the law purged with blood. The patterns were purified "every year" (ver. 25) with the blood of bulls and goats; but in the antitype of that yearly expiation the heavenly things themselves must be purified with the blood of the better sacrifice of Christ himself once offered. This reconciles the "things in heaven" (Col. 1: 20) and cleanses the Sanctuary of the new Covenant, Dan. 8: 14.

THE SCAPE-GOAT.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st. That goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary, Lev. 16: 20, 21; hence that event cannot meet its antitype till after the end of the 2300 days. 2d. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into, his people; neither into heaven, for that is not a wilderness or land not inhabited. 3d. It received and retained all the iniquities of Israel;

but when Christ appears the second time He will be "without sin." 4th. The goat received the iniquities from the hands of the priest and he sent it away. As Christ is the Priest, the goat must be something else besides himself and which he can send away. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities for the priest after he had cleansed the Sanctuary for them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev. 16: 7-10, 22, 26th. The Hebrew name of the scape-goat as will be seen from the margin of ver. 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: "Scape-goat." See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil and so Rosenmire, whom see. The Syriac has Azzael, the angel (Strongone) who revolted." 7th. At the appearing of Christ, as taught from Rev. 20: Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th. Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, & the oldest opinion of the Christians in favor of regarding the scape-goat as a type of Satan. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. 16: 21. And John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2d. The priest bore them in its blood to the Sanctuary. 3d. After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, and his house (the grave) spoiled of its goods (the saints). Matt. 12: 29; Lev. 16: 21, 22. The thousand years imprisonment of Satan will have begun, & the saints will have entered upon their millennial reign with Christ. The antitype of the legal tenth day, the Dispensation of the fullness of times, must begin long enough before the 1000 years of Rev. 20: to give time for the cleansing of the Sanctuary, and the antitype of enfeebled and pulling the sins on the head of the scape-goat; which antitype covers the time occupied by "the last end of indignation;" the cry of God's elect to be avenged. Luke 18: 1-8, the travail of Zion, (Ezekiel in the valley of dry bones), the loud cry of the 5th angel. Rev. 15: 13, the Laodicean church. Rev. 3: 14, and the 7 last plagues Rev. 15: & 16. Our limits will not admit of particulars here. The first resurrection is fixed at the appearing of Christ. 1 Thess. 4: 16, and the beginning of the 1000 at the first resurrection. Rev. 20: 4, 5.

The Sanctuary must be cleansed before Christ appears; because, 1. He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now as his last action bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed before he appears.

2. The host are still under the indignation after the Sanctuary is cleansed, Dan. 8. Both the Sanctuary and the host were trodden under foot." Unto 2300 days, then shall the Sanctuary be cleansed," or justified (margin.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know what should be in the last end of the indignation." In the explanation which follows, he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed. This indignation is the Lord's staff in the hands of the wicked to chastise his people. It was first put into the hands of the Assyrian and has been inherited by each of his successors, which have in turn been sent "against an hypocritical nation, to take the prey and to take the spoil, and to tread them down like the mire of the streets," Is. 10.

The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people after the Sanctuary is cleansed, and before the indignation is made to cease in the destruction of the little Horn, the fruit and successor of the Assyrian, Dan. 8: 25; Is. 10, 12, 25. 3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquities are pardoned: for she hath received of the Lord's hand double for all her sins," Is. 40: 1, 2. Jerusalem and the Lord's people are here spoken of, like the Sanctuary and host are in Dan. 8. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem, must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy.—This message is similar to that in Is. 52: 9. At the good and peaceful tidings have been published, saying unto Zion, Thy God reigneth, it is declared, "The Lord hath comforted his people, he hath redeemed Jerusalem." Jerusalem was in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth shall see the salvation of our God."

THE TRANSITION.

The opinion generally obtains that the seventh trumpet ushers in the Age to come. The first thing upon its sounding are "great voices saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." These voices must be heard in the world in which those kingdoms are. It is also evident that the kingdoms sustain a different relation to God at the time these voices are heard, from what they did before the 7th trumpet sounded. The declaration, "He shall reign forever and ever;" and the humble expression of thanks from the four and twenty elders, (a symbol of the whole church,) "Because thou hast taken to thee thy great power and hast reigned," shows that at that time he began to reign in a special sense. Such voices have been heard since the 7th month '44, and produced the effects here described, deep humiliation and profound gratitude. This change of the relation of the kingdoms of this world to Christ, is the same as making his enemies his footstool, (Heb. 10: 13) which event was expected by him while he sat at the right hand of the Father fulfilling the daily ministration, vs. 11, 12.

Rev. 10 gives in part the character and circumstances of the transition from the Qos. to the following Dis. The angel that declares, "There should be time no longer," is not the Lord at his appearing, for after uttering that oath he told

John, "Thou must prophesy again." Whatever the nature of this prophesying may be, it certainly follows the oath of vs. 6, 7.

I think we have misunderstood the 7th verse. We have understood or explained the 6th verse as the language of the angel, but the 7th as a declaration of John; whereas both verses are the language of the angel, the 7th being a qualification or explanation of the 6th, showing the manner in which time should close. The angel of the Philadelphia church, having "an open door," gave the Midnight Cry with the solemn assurance of this oath. He swore, or positively declared, "That there should be time no longer, but in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." There are "days" (plural) in which the 7th angel begins to sound. Whether these days are literal or symbolic, which is most in accordance with the character of this book, they denote a short period of time, in which not only the 7th angel begins to sound, but the mystery of God is finished also. Thus we see that the mystery is finished, not in a point, but in a period, and while the mystery is finishing, the 7th angel is beginning to sound. What is the mystery to be finished? "The mystery of the gospel," Eph. 6: 19. "The mystery which was kept secret since the world began, but is now made manifest." The riches of the glory of this mystery is Christ in you, the hope of glory, Col. 1: 27. "The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;" Eph. 2: 4-6. It is the dispensation of the grace of God; ver. 2. These texts show that the mystery of God or Christ is the Gos. Dia. It is the period of hope and fellowship. While we hope we pray for the object of hope, and that is glory—as exhibited on the Holy Mount, immortality, the Kingdom and society of Jesus. Until these are obtained we hope; and while we hope the mystery is not finished. Again, we are heirs during the mystery of God, and when that is finished, we shall become inheritors. We must therefore conclude that the mystery of God will end with the mysterious change from mortal to immortality; 1 Cor. 15: 51-54. Then, as the Dispensation of the fulness of times begins with the 7th trumpet, and the Gos. Dia. reaches to the resurrection, it is manifest that the Dia. of the fulness of times, begins before the Gos. Dia. ends. There is a short period of overlapping or running together of the two dispensations, in which the peculiarities of both mingle like the twilight, minglings of light and darkness.

This was also the manner of change from the Dispensation of the Law to the Gospel. Gabriel said to Daniel, "Seventy weeks are determined upon thy people and upon thy holy city." It is presumed that all agree that these 70 weeks reached to the end of the legal dispensation and no further. The Messiah came at the end of the 69 weeks and began to preach the gospel, (Mar. 1: 14, 15; Mat. 4: 23) which Paul calls the New Covenant. And he confirmed this covenant with many for one week, the last one of the 70. Hence, the legal Dispensation ended seven years after the Gos. Dia. began; and the last symbolic week of one was the first of the other; and while one was being finished, the other was being introduced and confirmed or established. Whether that period is an express type of the crisis period between the Gos. Dia. and the Dispensation of the fulness of times or not, it furnishes a strong argument from analogy, corroborating the plain testimony of the Word, that there must be such a period. I see no evidence that the latter must be of the same length of the former: To learn its length we must have recourse to other sources of evidence. Yet there is a striking similarity between them. At that time the world and the mass of God's professed people were unbelieving, and greatly indifferent about the transpiring events in the Providence of God, incontinent as they were. The adherents to the new era were a sect everywhere spoken against. They had little or no reverence for the old and commandment-fulfilling traditions of Judaism. They were called movers of seditions, endangering the place and nation; drunken, because filled with the Holy Ghost; and mad, because mighty in the truth. They had peculiar faith; and their preaching and conduct were such as to cause the professors to accuse them of breaking the law; and finally they denounced and excluded the whole Jewish nation of religionists on mass for their infidelity. The teaching and practices even of our Saviour and the apostles appeared to them contradictory—at times they seemed to recognize the authority of the law, and then again totally to disregard it, and insist upon the new order of things. He resolved their ten commandments into two, dismissed the woman without being atoned according to the law, forgave sins without the legal sacrifices, healed without requiring to offer according to law, and that even on the Sabbath day; and yet declared that he came not to destroy the law, but to fulfill it. Again, when he had healed a leper, he charged him to go and show himself to the Priest and offer for his cleansing those things which Moses commanded. He also ate the Passover according to law. Both he and his apostles, on some occasions excluded, and on others admitted the Gentiles to privilege, which according to the law could be enjoyed only by the Jews. Thus they recognized the presence and claims of both dispensations at the same time; one entering and displacing the other, not instantly, but gradually, by a succession of events, each dis-

ting in itself, but all connected in harmony, transpiring in fulfillment of prophecy, and forming the circumstances of the Advent, which was one distinct event, and the nucleus of all the rest. A little before his crucifixion Jesus came as King to Jerusalem, the Metropolis and Capital of that Dia.; the City was under his absolute authority for a time; he had declared its house desolate and now entered and cleansed the temple.

As then, so now, according to the Scriptures, a series of events constitute the circumstances of our Lord's appearing, and form the crisis of the two dispensations. In that period his crucifixion and resurrection were the principle events to which all others are subservient. But there are other events connected with these, and which must of necessity precede them. One of these events as we have already seen is the cleansing of the Sanctuary. Another is the marriage. That Christ ever was or ever will be married as human beings are, no one pretends; but that there is a divine transaction, illustrated for our understanding under the figure of a marriage, it is indelible to deny. Christ is the Bridegroom and New Jerusalem the Bride. The marriage then signifies their union in a special sense, and of course must take place where the bride is, in the heavens. The heavens must receive Jesus till the times of restitution, then the Father will send him from the heavens. He went to his Father's House in New Jerusalem, and when he has prepared it he will come again from it to receive us. True, the word Gamos, which is rendered marriage or wedding, signifies "the nuptial ceremony, including the banquet; but not the banquet alone, as some would have us believe. Where is the place of these transactions? With the Bride of course. When the Bridegroom came to the marriage then, he could not have come to the earth from heaven, for then he would have come from instead of to the marriage, but he must have come to the place of marriage, in New Jerusalem.

But, says one, How could he come where he was already? We must remember that the Bride is not a person, but a City, 12,000 furlongs or 1500 miles square. The central point and fountain of all its glory is the Ancient of days.—Christ doubtless has been personally within the limits of that City ever since his ascension, and when the cry in '41 was given he came to the Ancient of Days and the scenes of marriage, which in their amplitude will occupy a great part, if not all, of the Dispensation of the fulness of times, then began. And, as when Christ comes again he will come from New Jerusalem after the scenes of marriage have there begun, every one will see that he will return to earth from the wedding, and we, waiting, will meet him and return with him to the bridal City to share in the festive joys.

Dear Brethren, I must close for the present and leave the subject with you. May the Lord correct and enlarge our conceptions of himself and his Plan, and direct our hearts into the patient waiting for Jesus. Let us in humble obedience follow the Lamb in the expanding developments of His Word and Providence.

CANANDAIGUA, N. Y., Jan. 17, 1846.

O. R. L. CROSIER.

To the Brethren and Sisters Scattered Abroad.

We have prayerfully examined the subject presented by Brother Crosier in the light of God's word, and are fully satisfied it is true in due season, and if properly examined and understood will settle many difficulties in the minds of many brethren at this time.

In order to get it before the brethren, it becomes necessary to loan the money necessary for its publication, with the expectation that all who feel interested and have means will aid in the expense. The expense as near as we can now ascertain will be about \$30. Brethren here, as in most other places, are poor, (but rich in faith) but we can bear one-half of the expense, and will more if necessary.

If more should be refunded than the other half, it will be sent to Bro. Jacobs, or as brethren may direct. The subject, brethren, is now before you, and we do pray you will examine it carefully by the Word. May the Lord add his blessing.

The brethren will please direct to F. B. Hahn, Canandaigua, Ont. Co., N. Y.

(HIRAM EDSON.)
F. B. HAHN.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, FEBRUARY 7, 1846.

REMOVAL.

The office of the "Day-Star" has been removed to Arch Street, the second floor east of Broadway, south side.

☞ The donation received last week, was applied in part payment for our printing press—leaving still due on the same, the sum of \$50.00.

CONFERENCE.

I will endeavor, the Lord willing, to attend a conference of the brethren, in Liberty, Union Co. Ind., at the house of Bro. John Creek, commencing on Saturday Feb. 14th, to continue over the following Lords day.

☞ The present number is an Extra, published for the brethren at Canandaigua, N. Y. In consequence of having to remove our office, and some other causes, the regular number has not been issued the present week, and the extra is delayed one day beyond the usual time.

The long article of Bro. Crosier's will be read with interest by many, though God is now affording his children much more light. O the wonders of his rich Grace!

The next number of our paper will be a rich feast for the household—containing the testimonies of those who have been "born again" and "see the Kingdom of God".

THE TABERNACLE.

In our last it was stated that we were still continuing our meetings at the Tabernacle, the providence of God not having opened the way to dispose of it. We were, however, by a singular, unlooked for providence, thrust out of it on Wednesday evening of last week. The circumstances are briefly as follows. Mr. Goodridge, (the sexton) having become much offended at the brethren for their want of charity for his wife, in her extravagant fits of shouting, jumping, screaming, denouncing the brethren, &c., taking part in her spirit, also began bitterly to denounce his brethren—after having professed to be "born into the Kingdom," and kissing them. Bro. Whitney, the Trustee who had charge of the building, called on him for the key; he refused to give it up, saying if they would call on him after two or three days, "in a proper manner" and settle with him, they should have the key. Before that time came, however, he went to the meeting of those persons who some months since, left the tabernacle, and gave up the key to them, stating as I was informed that we had no further use for the building. The house not being opened as usual on Wednesday evening, the brethren opened the door, procured another lock, and after meeting was over and the Congregation principally gone, Bro. Carr proceeded to put on the new lock, when he was beset by a mob, headed by John Kiloh, into whose hands the key had been betrayed, and who laid violent hands on him and took possession of the door; and the next day caused an extra lock to be put upon the outside of the door to "make it sure."

Thus betrayed by this modern Judas, our meetings, from necessity, were held in private houses on last Lord's day, in consequence of which, many were not able to get in.

The only apology that can be offered to an insulted God, for this high handed outrage against his people, is, that they are non-resistant: At the last business meeting that was held at the Tabernacle, when their claims were presented, they raised *ministerial* votes against *seventy-nine*, (according to the minutes,) many of the friends of the Tabernacle not voting, from conscientious scruples. It is due to Bro. Whitney, who is lecturing for them, to say that he refused to preach in the house, after possession was taken of it in such an underhanded way. We do not murmur, but take joyfully the spoiling of our goods, having in heaven a better and more enduring substance. Any thing else we may have, they can take from us, so far as the Lord shall permit, for our entire trust, is in him.

The debts of the Tabernacle I had paid, all but about \$120; but to do this I had to borrow money, (being authorized by the Association;) and now hold the receipts of former claimants to the amount of \$365 78. I have no other way of settling the claims against me than to dispose of these receipts.

☞ THE MEETINGS are still held at private houses, each afternoon and evening. They are constantly crowded, and the power of truth is still being manifested.

☞ The subject of the *Fifth Kingdom*, now set up, is being dwelt upon with deep and joyful interest.

This kingdom is to "break its pieces and consume all these Kingdoms," Dan. 4: 1; consequently before it is a fit for such work, it must be completely detached from all other Governments and Kingdoms, as perfectly so, as the "Stone" cut out, is detached from the mountain. Therefore in the name of the most High God, all of whose ways are righteous and just—who caused the proclamation to go through the land in 1844, "The Kingdoms of this world have become our Lords and he shall reign forever;" I have, and do, hereby renounce all allegiance to all governments but HIS.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;" Rev. 14: 9, 10.

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

VOLUME 9.

CINCINNATI, SATURDAY, FEBRUARY 14, 1846.

NUMBERS 10 & 11.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY", and is published every Saturday, by E. JACOBS, on Arch Street, south side, between 3d & 4th sts., east of Broadway, over the Salaratus Factory.

All communications for publication—on the business of the paper, or orders for books, should be addressed, POST-PAYED, to E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS,—Editor & Publisher.

GLAD TIDINGS.

Glad tidings, Glad tidings, the kingdom has come,
The kingdom of God in its mustard seed form;
Though small at first 'twill grow very high,
Rejoice with thanks giving redemption is nigh.

Glad tidings, Glad tidings, the poor will be blest,
For theirs is the kingdom, in heaven they'll rest;
With shouts they'll mount up ward and meet him on high,
Salvation and glory, redemption is nigh.

Glad tidings, Glad tidings, the mourners will be
No longer grief stricken now Jesus they see;
He'll comfort them all, with each sorrow and sigh,
Oh praises for ever redemption is nigh.

Glad tidings, glad tidings, the kingdom has come;
And soon all the meek will inherit a home;
In the new earth's green pastures they'll quietly rest,
Beside the still waters, with Jesus be blest.

Glad tidings, Glad tidings, we now shall go on,
From glory to glory till we overcome;
We claim the sure promise we never shall die;
All glory to Jesus redemption is nigh.

Norwalk, O. Jan. 27, 1846.

P. TIFFANY.

SAUL'S ARMOR.

When first my soul enlisted, my Saviour's foes to fight;
Mistaken friends insisted I was not arm'd aright;
So Saul advised David he certainly would fail;
Nor could his life be saved without a coat of mail.

But David though he yielded, to put the armor on,
Soon found he could not wield it, and ventur'd forth
With none.

With only sling and pebble he fought the fight of faith;
The weapons seem'd but feeble, yet prov'd Goliath's death.

Had I by him been guided, and quickly thrown away
The armor men provided, I might have gained the day;
But arm'd as they advis'd me, my expectations fail'd,
My enemy surprised me, and had almost prevail'd.

Furnish'd with books and notions, and arguments and pride;
I practis'd all my notions, and Satan's power defy'd;
But soon perceiv'd with trouble, that these would do no
good;

Iron to them is stubble and brass like rotten wood.

I triumph'd at a distance while he was out of sight,
But faint was my resistance when forc'd to join in fight;
He broke my sword in shivers, and pierc'd my boasted shield;
Laugh'd at my vain endeavors and drove me from the field.

Satan will not be braved by such a worm as I:
Then let me learn with David, to trust in the Most High;
To plead the name of Jesus, and trust the sling of pray'r;
Thus arm'd when Satan sees us he'll tremble in despair.

BONDAGE ENDED.

Our bondage has an end, Praise the Lord, &c.
From Egypt's yoke we're free;
Hail this glorious Jubilee!
And to Canaan we are come, Praise the Lord, &c.

Our deliverer he has come, Praise the Lord, &c.
Our troubles had an end;
When Jesus did descend,
And glory crown'd the day, Praise the Lord, &c.

Though our enemies are strong, we'll go on, &c.
Though our hearts dissolve with fear,
Yet Sinai's God is near,
While the fiery billows roll, we'll go on, &c.

Through Marah's bitter streams, we are come, &c.
Though Baca's vale be dry,
And the land yield no supply;
To a land of corn and wine, we are come, &c.

And when to Jordan's flood we did come, &c.
Jehovah ruled the tide,
And the waters did divide;
And the ransomed host did shout, we are come, &c.

Here friends do meet again, who have loved, &c.
Our embraces here are sweet,
At the dear Redeemer's feet;
Here we meet to part no more, who have loved, &c.

Here with all this happy throng, we'll rejoice, &c.
Shouting glory to our King,
Till the vaults of heaven ring;
And through all eternity, we'll rejoice, &c.

JOY AND PEACE IN BELIEVING.

Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing on his wings;
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly then pursue
The theme of God's salvation,
And find it ever new;
Set free from present sorrow,
We cheerfully can say,
E'en let the unknown to-morrow
Bring with it what it may.

It can bring with it nothing
But he will bear us thro',
Who gives the lilies clothing,
Will clothe his people too;
Beneath the spreading heavens,
No creature but is fed;
And He who feeds the ravens,
Will give his children bread.

The vine nor fig tree neither
Their wanted fruit shall bear,
Tho' all the fields should wither,
Nor flocks nor herds be there:
Yet God the same abiding,
His praise shall tune my voice,
For while in him confiding,
I cannot but rejoice.

WEeping MARY.

Mary at her Saviour's tomb
Hasted at the early dawn;
Spice she brought—and sweet perfume;
But the Lord she lov'd was gone.
For a while she weeping stood,
Struck with sorrow and surprise;
Shedding tears, a plenteous flood,
For her heart supply'd her eyes.

Jesus, who is always near,
Tho' too often unperceiv'd,
Came his drooping child to cheer,
Kindly asking why she griev'd?

Tho' at first she knew him not,
When he call'd her by her name,
Then her griefs were all forgot,
For she found he was the same.

Grief and sighing quickly fled,
When she heard his welcome voice;
Just before she thought him dead,
Now he bids her heart rejoice.
What a change his word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

He who came to comfort her,
When she thought her all was lost,
Will for your relief appear,
Tho' you now are tempest-toss'd:
On his word your burden cast,
On his love your thoughts employ;
Weeping for a while may last,
But the morning brings the joy.

MANNA.

Manna to Israel well supply'd
The want of other bread;
While God is able to provide,
His people shall be fed.

(Thus tho' the corn and wine should fail;
And creature-streams be dry;
The prayer of faith will still prevail,
For blessings from on high.)

Of this kind care how sweet a proof!
It suited ev'ry taste;
Who gathered most had just enough,
Enough who gathered least.

'Tis our gracious Lord provides,
Our comforts and our cares;
His own unerring hand provides,
And gives us each our shares.

He knows how much the weak can bear,
And helps them when they cry;
The strongest have no strength to spare,
For such he'll strongly try.

Daily they saw the manna come
And cover all the ground;
But what they try'd to keep at home,
Corrupted soon was found.

Vain their attempt to store it up,
This was to tempt the Lord;
Israel must live by faith and hope,
And not upon a hoard.

WELCOME TO THE TABLE.

This is the feast of heav'nly wine,
And God invites to sup;
The juices of the Living vine,
Were press'd to fill the cup.

Oh bless the Saviour, ye that eat,
With royal dainties fed;
Not heav'n affords a costlier treat,
For Jesus is the bread!

The vile, the lost, he calls to them,
Ye trembling souls appear!
The righteous in their own esteem,
Have no acceptance here.

Approach ye poor, nor dare refuse
The banquet spread for you;
Dear Saviour, this is welcome news,
Then I may venture too.

If Guilt and sin afford a plea,
And may obtain a place;
Surely the Lord will welcome me,
And I shall see his face.

Letter from Bro. Robbins.

Sutton, N. H., Dec. 20, 1845.

DEAR BRO. JACOBS:—

I feel like writing a few lines to you. The way to heaven is truly straight now, as there is every thing a going. Anti-Christians are now many, and some say the dead are part raised since the 10th of the 7th month; and some look back toward Egypt, and others are running in every direction, while a little few are marching straight forward to the heavenly border. Now how are we to tell which is right? Try them by the word of God, and by that word we can tell. The ship is right and we are almost home.

Now a few words on the 12th of Luke. The parable begins at the 16th verse and ends at the 21st verse. Jesus takes this rich man—shows us his soul was required of him in that night. I believe that was fulfilled when the cry was made. Then he begins and preaches to his disciples in the wedding, how they must live. Take no thought for your life what ye shall eat, nor for the body what ye shall put on; the life is more than meat, and the body is more than raiment. Consider the ravens. Master, must I do just as the ravens do? No, no; I will tell you how much to consider them. They neither sow nor reap. Is that all? No; they neither have store-house nor barns. Is that all? Yes; and God feedeth them; How much more are ye better than the fowls? Consider the lilies how they grow: They toil not. Now how plain it is that Jesus is teaching a class of disciples to stand out and not toil when the day would come for this to be lived out. Has that time come? Yes. When did it come? When the cry was made at midnight. We never ought to have done one day's work for the wicked since that time. I have done some work for the wicked since that, but I am sorry. The light has come and I should lose my soul to seek in any way. If then God so clothed the grass which is to day in the field and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith! And seek not what ye shall eat or what ye shall drink. Is that all? No, no. Neither be ye of doubtful mind. Well, this is straight, and none too straight, and I must obey, or to hell I must go. God will be obeyed. Look at the examples which stare us in the face. Noah and his family, 8 souls, saved by water—Lot left the city—Lot's wife looked back, to hell she must go. See 1 Cor. 10: 1-12. The travels of the children of Israel are examples for us. Oh! the way is straight, but a very few will find it. The Bible leads to glory. Jesus has plainly told us not to seek. For the nations seek. Some seek by days works, and others some other way. Well, Master, you have told us not to seek; what must we do? Sell that ye have and give alms. (Oh, this is consistent,) and be like men that wait for their Lord—have your loins girded and lights burning, works shining. Blessed are those servants whom the Lord when he cometh shall find watching. Then this is to a class of Christians, when he comes; and if he should come in the second or third watch and find them so. Find them how? Obeying Him in seeking not, and selling, waiting, having faith in his word: Blessed are those servants.

Now if this is Bible receive it, Dear Bro. you know we can quibble with God's word if we like. Some that have been good, have quibbled with this command, "If I your Lord and Master have washed your feet ye ought to wash one another's feet." This is plain, yet some will try and explain it away. The word is searching the heart all the time, and some will come clean to the last truth, and reject that, and go to hell at last. Is this plain? "They toil not," "seek not," "take no thought for your life," "consider the ravens."—They do not these things. Well, some will make fair speeches on these sayings of Jesus in the wedding; some say he meant the preachers. Not so, Paul set them the example; he labored with his hands. But the end has come. We are in the third watch from the time the door was shut. One was at the passover six months; the second to last fall, and now we are in the third and last. And Jesus is soon here. Hallelujah to the Lamb. The evening, and midnight, and cock-crowing, and

morning, is most out now, watching for the day. Take heed, watch and pray, for ye know not when the time is, (or day.) A watch is a general expectation for the Lord to come. We have been brought to two of those points generally, and we are now in the third and last.

You wrote about the resurrection all taking place at once. I rather think it will. But I do not understand a part of the 20th of Rev. Look to the 24th chapter of Isaiah; the earth is to be emptied; and the prisoners shut up in the pit, and after many days visited; at the end of the one thousand years—the devil let loose and comes up at the commencement.

Yours, in Love,
FRANCIS ROBBINS.

Letter from Sister Willard.

Oswego, Jan. 27th, 1846.

Unto the well beloved Bro. Jacobs, whom I love in the truth.—Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. I rejoiced greatly when I read the simple story of what the Lord had graciously done for thee, and which testifies to me of the truth that is in thee, and that thou desirest to walk in the truth. I have no greater joy than to hear that my brethren walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren; which have borne witness of thy charity (or love) before the church; whom if thou still bring forward on their journey after a godly sort, thou shalt do well.

To the Saints and faithful brethren in Christ which are scattered abroad.—Grace be unto you, and peace from God our Father and the Lord Jesus Christ. I give thanks unto God and the Father of our Lord Jesus Christ, praying always for you, that ye might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Rejoice in the Lord always; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue,—if there be any praise, think on these things. Prove all things—hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren, pray for us. Greet all the brethren with a holy kiss.

The grace of our Lord Jesus Christ be with you. Amen.

E. S. WILLARD.

P. S.—"Man shall not live by bread alone, but by EVERY word that proceedeth out of the mouth of God."

Letter from Bro. Bell.

Brooklyn, N. Y., Feb. 1st, 1846.

DEAR BRO. JACOBS:—

"I write not unto you because you know not the truth, but because ye know it and that no lie is of the truth;" 1 John 2: 21. I have rejoiced to hear that you are in the truth, for he that abideth in the doctrine of Christ, he hath both the Father and the Son; 2 John vs. 9. The Day Star has arisen, the day dawns and we can see to what trifling expedients some are driven to oppose the truth by bringing contradictory testimony,

like at his first coming. One calls it anti-Christ, which has appeared in the last times, and thereby trying to make more time; and another says it is the old unscriptural Unitarian creed, showing that we are not the only ones.

But as many good brethren are afraid that we deny the only Lord God, not thinking that we acknowledge his presence, and confess that he sticketh closer than a brother, and are therefore in the dark; let me show them that it is a doctrine which has been in dispute in all ages of the church, and which is now explained by the manner of his coming. The Rev. John Flavel in his book entitled "The Fountain of Wisdom," in 1671, in opposing the doctrine, says: "He was made, not he was, as Socinus would render it: Designing thereby to overthrow the existence of Christ's glorified body, now in heaven, (he says,) the learned Hooker observes that the dividing of Christ's person, which is but one, and the confounding of his natures, which are two, has been the occasion of those errors which have so greatly disturbed the peace of the Church. The Arians denied his Deity, levelling him with the created beings. The Apollinarians maimed his humanity. The Sabellians affirmed that the Father and Holy Ghost were incarnate as well as the Son, and denied the three distinct persons in the God-head, affirming that they were but three names. The Eutychians confounded both natures in Christ, denying any distinction of them. The Seleucians affirmed that he unclothed himself of his humanity when he ascended, and has no human body in heaven. The Nestorians so rent the two names of Christ asunder as to make two distinct persons of them.

And how say some we are anti-Christ of the last days. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them; Isa. 8: 20; Acts 20: 20. "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood; 1 John 5: 20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and Eternal life. Isaiah says, 60: 14. "They shall call thee the City of the Lord, the Zion of the Holy One of Israel." 17th vs. "I will also make thine officers peace, (in the Kingdom) and thine exactors righteousness." 10 vs. "Thou shalt call thy walls (of the City) Salvation, and thy gates Praise." Praise God all ye His Saints!

Yours, in the Kingdom,
W. BELL.

Letter from Bro. D. W. Miller.

Brattleboro, Vt. Jan. 23, 1846.

DEAR BRO. JACOBS:—

I now take my pen to scratch a few lines to you. I have just been liberated from the Asylum where they dragged me thinking I was crazy; but Glory, Hallelujah! They found my case incurable and so they let me out. This morning I start on a tour through the middle of this State, & thro' New Hampshire. I have just received the "Day Star" of Jan. 17, and saw the notice of the meeting at Cleveland, it filled my soul full of glory that you have received the Kingdom like a little child. Glory! Glory! for ever! You know not how my soul went out after you while I was in the Asylum. And I believe I shall see the earnest of my prayer: I have found it in part. Glory!

O, Dear Brother, I could rehearse much of my persecutions, but I forbear. O, just tell the brethren not to fear if they are cast into prison, the God of Daniel will deliver, for he heard in my case and delivered me as he did Peter of old, for the brethren were holding a meeting, and praying for my deliverance, and behold, I came into their midst, which was some twenty miles from where I live.

I want to write much about the Kingdom being received like a "little child," but I have not time. Tell Bro. Pickanda that his views fed me. Although I had believed it a good while before he

wrote. No man ever taught me: God shall have the glory. I want to tell you a little about holy living, but I will wait till I return.

Greet all the brethren and sisters with an holy kiss, for I believe in that kind of salutation, and embracing one another with love unfeigned. O may God keep the brethren from betraying one another: Let them strive for the unity of the faith. Let them pray for me with all the saints.

O Dear Bro., you know not how I long to see you and all the little ones throughout this land.

Yours, waiting for the New Earth.

D. W. MILLER.

Letter from Bro. Willbur.

West-Troy, N. Y., Jan. 27th, 1846.

DEAR BRO. JACOBS:—

I have just finished reading your account of God's dealings with you at the Cleveland conference, and I can not say it surprised me though I do not know yet what you believe, but I have long expected the brethren called "spiritualisers" had hold of something besides delusion:—Though I could not see as they did, yet I have expected that knowledge would increase. I am very anxious to hear from you again.

I send you enclosed 1.00, to help you feed the children, and may God add to it an hundred fold.

Your unworthy brother, expecting knowledge to increase.

HIRAM WILLBUR.

LETTER FROM BRO. DUDLEY.

Newfield, N. Y., Jan. 26, 1846.

DEAR BRO. JACOBS:—

Enclosed I send you one dollar, wishing you to send me the "Day Star," as I am a lover of God's truth, and want all the "meat in due season" that I can get hold of. The little church here only five in number, are some of them passing through the furnace of affliction, and we have to pass through fiery trials; but praise the Lord we are almost through. We are trying to look up, knowing our redemption draweth nigh. As to the various views entertained by the Adventists at large, and the different doctrines held forth, and new views presented before us for investigation frequently: As to all these we are determined to suffer not the least prejudice to broach our minds, but carefully read and compare with the word of God and then embrace the truth. It is the truth we want if we have to pass through the severest persecution and reproaches. We are patiently waiting for our King, knowing that his coming is nigh, even at the doors.

Our prayer is that God would sanctify us through the truth and preserve us blameless unto his coming and Kingdom.

J. DUDLEY.

EXTRACT OF A LETTER FROM SISTER HEDGE.

Boston, Jan. 29, 1846.

DEAR BRO. JACOBS:—

I feel to praise God from a full heart for the glorious light that has already beamed into your soul, by which you have been enabled not only to see the Kingdom, but to receive it as a "little child." O glory! hallelujah! Your paper is being more and more appreciated; and many are more than ever desirous of taking it, since they have seen your views contained in the 17th and 24th of Jan. Nos.

E. G. HEDGE.

LETTER FROM BRO. BOOTH.

Cuyahoga Rapids, O., Jan. 3, 1845.

DEAR BROTHER:—

Living some thirty miles from Cleveland, and not being able to be present at the Conference, the brethren with us generally have felt quite solicitous to learn the result of the meeting. The last "Day Star" has furnished us with the intelligence, and has occasioned much surprise and considerable disappointment. But we trust that this, like former disappointments will work for our good.

The first thing which surprised us was the sudden revolution in your views, the cause of which seems to have been a mysterious, unsought for, and powerful operation on both body and mind. Now, if this change was effected in you by the same power which arrested Saul of Tarsus, we desire and ardently pray that the same may be exerted on us, that we too may receive the Kingdom of God as you say you have done, and no longer indulge in the vain anticipations of possessing it, only when we shall have come "unto the measure of the stature of the fulness of Christ." But there are some questions which arise in my mind which present themselves in the form of objections. Permit me to state them.

Have the saints who now sleep in Jesus as yet received the Kingdom? If not, are they after their resurrection, changed into the likeness of the Saviour's glorious body, and to come to the "stature of a man," have they to become like little children in order to receive the Kingdom?

Or will the saints who have died in all past generations, at the resurrection, at which time they arise to the stature of a man and receive the Kingdom, while the few who live in the last generation must descend to the stature of a child in order to receive it? Was the language of our Lord, Luke 18: 17, designed for general application, or was it particular? Was it to influence the persons thus addressed, or was it designed specially and only for our benefit?

This subject to me is involved in obscurity. But I desire and intend to hold myself in readiness to learn whatever the Master sees proper to teach me, and to imitate the disciples by enquiring of the Lord apart from the multitude, to whom it was given to "know the mysteries of the Kingdom of God." But I must confess, to me it is a parable yet to be solved. I will however wait patiently and prayerfully to hear what you have got to say, having perfect confidence in your honesty, believing that you neither wish to deceive, nor be deceived. The Lord who knows all things knows that I love him, and that I love his appearing; and that I earnestly desire and fervently pray to be delivered from this Laodicean state into which the most of us have confessedly fallen. And if there are but two ways which lead out of it, the one to outer darkness, the other to the Kingdom, the Lord help me to choose the latter.

Another matter of surprise to us was, that we had entirely misapprehended the views of Bro. P. relative to the personality of Christ in his second Advent. My knowledge of the theory of those who are denominated Spiritualisers is but superficial. I have seen but one number of the "Voice of the Shepherd," and that together with Bro. P.'s letters in the "Day Star," are the principle sources from which I have derived information with respect to their theory. I am glad however to learn that I have been mistaken in my inferences, & that they still retain the personality of Christ in his second Advent. That he is the seed of the woman who shall bruise the serpent's head; the seed of Abraham in whom all the families of the earth shall be blessed; the seed of David, to whom David's throne is to be given; and that it is he who liveth and was dead, and is alive for ever more.

I hope that Bro. P. in his next communication will study perspicuity, so that we shall not be under the necessity of attributing to him sentiments which he does not believe. The same also in relation to your Second Edition, upon the personality of the Lord in his second coming. If it is better than the first edition I hope to be prepared to receive it.

If the 7th angel has sounded, and we have entered upon the day of the Lord, and the time has come for the saints to possess the Kingdom: If the 3d woe has commenced, and the scenes of the judgment are now passing before, and around us. In a word, if the Saviour has come in a sense in which he did not come more than 1800 years ago, it is truly a subject of the most thrilling importance. Give us all the light you have upon the subject, and if it is the "true light," I trust I am not so deeply involved in Laodicean darkness but that I shall labor to comprehend it.

Yours, in the hope of soon coming to "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

E. BOOTH.

LINES.

When Christ the Lord was here below,

About the work he came to do;

Before he left his little band,

He gave to them his great command.

But Thomas was of doubtful mind,

Yet Jesus left him not behind;

To Thomas, says, Behold my hands!

And to Simon Peter, "feed my lambs".

'Twas Peter who denied his Lord,

In parting from his promis'd word;

Yet Jesus knew how frail was man,

And says to Peter feed my lambs.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, FEBRUARY 14, 1846.

LETTER FROM BRO. O. R. L. CROSIER.

Canandaigua, N. Y. Jan. 29, 1846.

DEAR BROTHER:—

Your account of your visit to the Cleveland Conference suggests a few questions to my mind which I will here write, hoping that you will answer them.

First, What are the component parts of the Kingdom which you think you received at Cleveland? [1]

Second, Is there more than one Kingdom of God? [2]

Third, Are the saints to receive it more than once? [3]

The answers to these questions may help you or us out of difficulty. If you have received the Kingdom of God, you are now inheriting it. Will you read 1 Cor. 15: 50, and then examine yourself with a lancet. This experiment may do more for you than arguments. [4]

In hope, praying, Thy Kingdom come.

O. R. L. CROSIER.

[1] "In the days of these kings shall the God of heaven set up a Kingdom." Dan. 2: 44. "The Kingdom of heaven is like to a grain of mustard seed." Matt. 13: 31. "It

shall break in pieces and consume all these kingdoms." Dan. 2: 44: "The saints of the Most High shall take the Kingdom." Dan. 7: 18. "Then shall the Kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom." Mat. 25: 1. Bro. C. believes and teaches that the last text is fulfilled; consequently it will not be necessary to go farther to prove to him that God has fulfilled his promise to set up a kingdom "in the days of these kings," and that "the saints of the Most High" are a "component part" of that kingdom.

This part of the Kingdom I received at that Conference, believing the words of him who said, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Matt. 10: 40. However ardently I might have received the people of God as heirs of the promised Kingdom, before that time, I never before received them as a component part of that Kingdom, already established. How could I, while I had no eyes to see them as a component of that Kingdom? "Except a man be born again, he can not see the Kingdom of God." John 3: 3.

But another component of that Kingdom which I received at the Cleveland Conference, and which should have been first mentioned, was the King himself. Whatever manifestations he may yet make to his people, one thing is sure; that when he promised to come again and receive his people to himself, that coming was to be to his people only, for "yet a little while and the world seeth me no more, but ye see me." John 14: 19. His coming in such manner was perplexing for Judas to understand, and he anxiously enquired, "How is it, that thou wilt manifest thyself unto us, and not unto the world?" This Jesus explains by saying, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." "At that day" (then in the future, as far as "the days of these kings") they were to know that he had come, by the existence of this same union. See ver. 20. I also learned that the second coming of Christ was to be no nearer to us than "at the doors," until those doors were opened. Thus, in Matt. 24: Seeing him (in a scriptural sense) "coming in the clouds of heaven" was only to furnish me with evidence that "HE" was "at the doors." Com. ver. 30: 33. Also in Luke 12: 36, when he comes, the way I am to know it, is by his knocking, and by "opening to him immediately." In Rev. 3: 20, I am to know that he is here by his knocking, and hearing his voice, and opening unto him: He was then to enter and sup with me. In James 5: 8, 9, His coming is proclaimed, first, as drawing nigh, and second, as being "before the door," or already come. O how could I do less than to receive him in his own appointed way? So I opened the door and bid him welcome.

Christ has received of the Father a Kingdom, (Psa. 2: 8;) and now says, (Rev. 2: 26, 27;) "He that overcometh & keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." The Seventh angel has begun to sound, and the proclamation, "The Kingdoms of this world have become the Kingdom of our Lord," has been fulfilled; consequently those kingdoms are mine, upon the above condition. "Therefore let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours; and ye are Christ's: and Christ is God's." 1 Cor. 3: 21-23. I have received the territory of the Kingdom, in the strongest sense in which that work was typified by the children of Israel entering upon the land of Canaan. See Joshua 1: 3; 5: 2; 1 Cor. 10: 11.

[2] The kingdoms of this world having become our Lord's, that fact having been faithfully proclaimed in fulfilment of his word, of course the Lord is King over all the earth. There is "one Lord, and his name one." Zech. 14: 9. The revelation God has given us, being one which concerns this world only, the evidence is clear that there is but one Kingdom now legally existing in the universe, and that Kingdom is the Lord's. It must have its beginning as the King himself said, "like a grain of mustard seed." Matt. 13: 31.

[3] They can not of course receive the Kingdom but once, nor in any way different from what God has directed—each one for himself, "like a little child," first, born of the Spirit before you can see it, and then taking it, when your Father offers it to you, "like a little child." I hope my dear Bro. C. has not grown so large, but what he will be able to receive it, now that it has come.

[4] I have read 1 Cor. 15: 50; "Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God's

neither doth corruption inherit incorruption." But I am in disposition now to pursue the unscriptural course of examining myself "with a lancet." Why should I? Has the word of God failed, and thus made it necessary to resort to a case of surgical instruments to demonstrate that failure? No, Brother Crosier, I will not examine myself "with a lancet," but I will examine both myself and you, with something that is "sharper than a two-edged sword," Heb. 4: 12. "Flesh and blood can not inherit the Kingdom of God." Why? "The dead shall be raised incorruptible, and we shall be changed. For this corruptible [is the instrumentality by which we] must put on incorruption, and this mortal must put on immortality." It is then, that a "saying" is brought to pass: After this saying (not supernatural appearance) is brought to pass, the individual exultingly cries "O death where is thy sting?" Gone, of course—"blotted out when the times of refreshing came from the presence of the Lord." Acts 3: 19-21. "Lie not one to another, seeing that YE have put off the old man with his deeds; and have put on the new man," Col. 3: 9, 10. "That YE put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that YE put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22-24. "They that are in the flesh can not please God." Rom. 8: 8. So then it is a settled point that "flesh and blood can not inherit the Kingdom of God; but the same Paul that said that, also said, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your MORTAL BODIES by his Spirit that dwelleth in you." Ver. 9-11. This, you will see, is written concerning those that are made "FREE from the law of sin and death," by the law of the Spirit of life in Christ Jesus." Ver. 2. Is the "saying" "death is swallowed up in victory" more than to be made free from the law of sin and death? But Paul, suppose Bro. Crosier now wishes to examine you "with a lancet," what have you to say? "All things are yours," and of course immortality is obtained, the reward of which is "eternal life." Rom. 2: 7. O yes, that is the ultimate reward, but when will it be given? When this mortal puts on immortality—When "the body is dead because of sin, and the spirit is life because of righteousness"—When "ye are not in the flesh"—When "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 8-13. It is not possible for all this work, to be less than the change of "our vile body that it may be fashioned like unto his glorious body," (Phil. 3: 21) or the introduction of that glory from which we are to pass on through the successive changes of glory, until "changed into the same image."

Elijah, at some point in his experience put on immortality; and from that hour God took good care that nothing should harm him. Ahab was anxious to try the experiment of the "lancet" upon him, yet Elijah fearlessly walked into his presence, and discomfited him, with 450 priests to pray for him. There was also a point in the history of the Hebrew children, when their lives were rendered secure, and that point was before they went into the furnace. They boldly affirmed that God would deliver them out of the hand of the Chaldean king. This emboldened Nebuchadnezzar to try quite as searching an argument as the one recommended by Bro. Crosier. The "experiment" of the "furnace," he was quite sure, would do more for them "than arguments."

BRO. BOOTH.

I will briefly notice the questions propounded by Bro. Booth, in his letter on page 47.

1. "Have the saints who now sleep in Jesus, as yet received the Kingdom?"

They certainly have not, for "he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear." Luke 19: 11. He proceeds from ver. 12 to 27 inclusive, to show that when that Kingdom did appear, the faithful would be rewarded, and the unfaithful destroyed. Christ also taught that that Kingdom could only be seen by those who were "born again." John 3: 3. And it could not be seen before it appeared; and it could not appear till the nobleman returned—So none could be "born again" till

that time, nor could they "receive" what had not yet appeared.

2. "Are they after their resurrection and change into the likeness of Christ's glorious body, having come to the stature of a man in Christ, to become like little children in order to receive the Kingdom?"

No, there is no changing back into the likeness of little children, after having been "changed into the same image from glory to glory, even as by the Spirit of God." 2 Cor. 3: 18. Bro. B. seems to have taken it as a conceded point that the saints are glorified at the moment they are raised from the dead. This can not be proved—but taking the first fruits of the resurrection (Christ, 1 Cor. 15: 20.) as the sample of that which is to follow; viz., "they that are Christ's at his coming," it is clear that there is a space of time between the resurrection and the ascension, or being glorified with Christ. See John 20: 17; 17: 5; Luke 24: 15-18, 50, 51. Here you learn that Christ after his resurrection, sojourned among his people—taught—and was taken for "a stranger at Jerusalem" before he was "parted from them, and carried up into heaven." During this time, the resurrected saints may have opportunity to "receive the Kingdom of God as a little child." If "all the saints" are to have the honor of executing "the judgments written" (Ps. 149:) they will have to be, like Gideon's men, perfectly submissive and teachable as little children. I do not deny that it has been the duty of all, under the Gospel Dispensation, to seek that Kingdom; but that they could "receive" it, only prospectively, is clear from the aforesaid evidence. See also 1 Pet. 1: 3-5. If this be the correct view, an answer to the other questions in the same paragraph is rendered unnecessary.

Bro. B. can easily learn from Rev. 3: 20; Luke 12: 36, &c., that a more competent teacher than man, in any state, is absolutely necessary, in his present experience. These are the days when the Lord is writing the law of the New Covenant (Heb. 10: 16,) upon the hearts of his people—a work which the Lord alone can do.

THIS SAME JESUS.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

In what manner was he taken from them? "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." ver. 9. Who, or how many saw him when he was taken from them? "The eleven, and them that were with them." Luke 24: 33, 50, 51. Is there any evidence that one single wicked man saw him go up, or indeed any person outside of Bethany? None. Who at Jerusalem, either saint or sinner, saw him GO? No evidence of any. Yet he is to "COME in like manner." But how does this agree with Rev. 1: 7, Behold he cometh with clouds, and every eye shall see him? It agrees perfectly, when we let it explain itself. "A cloud received him out of their sight." "Behold he cometh with (not without) clouds"—whether the same that received him out of their sight or not, they are clouds that prevent the wicked, or those on whom he comes as a thief, from seeing him: For "yet a little while, and the world seeth me no more." John 14: 19. If there is a difference between "the seed of David according to the flesh" and the "Son of God with power" (Rom. 1: 2, 3,) it is in the latter character that his second Advent takes place. "For they drank of that Spiritual Rock that followed them: And that Rock WAS CHRIST, ('this same Jesus.')

1 Cor. 10: 4. "This same Jesus" came with a "vial," (Heb. 10: 20;) "took on him the seed of Abraham." (Heb. 2: 16.) According to the prophecy (Isa. 9: 6,) "this same Jesus" was never but once to be the "child born"—"the Son given." His titles, descriptive of his character, which follow, are, "Wonderful, Counsellor, [I counsel thee to buy of me gold, &c.] "The Mighty God, The Everlasting Father, The Prince of Peace." Yes, "this same Jesus" has so come in like manner, but neither the Scribes, Pharisees, or hypocrites can see him; and why? Because he has come in like manner as he went—"with clouds." Clouds and darkness, are round about him: righteousness and judgment are the habitations of his throne. Ps. 97: 2. He has now come to be glorified in his saints, (2 Thess. 1: 10;) and some eyes can see him. His glory will be unfolded till every eye shall see him.

"The Lord reigneth; let the earth rejoice."

Some thirty or forty of the brethren and sisters here are expecting to attend the conference at Liberty, Ind., to commence to-day.

CORRESPONDENTS.

The letter of Bro Geo. A. Sterling, to Bishop McIlvaine, will probably appear next week.

The interesting letters of Brethren Cook, Hobart, Goodwin, Pope, Ford, Chaplin, & Sis. Tiffany, are deferred for want of room; but will be published as soon as possible.

The extra expenses of removing our office, may render it necessary to issue a single number next week.

The Hymns in the present number, are a part of a small collection we are about publishing for the benefit of little flock, who have reached the anti-typical Canaan.

The brethren generally in this place, are striving to practice obedience to all the commandments of Jesus, and particularly those recorded in Luke 12: 22-35. This, of course, creates a perfect tornado among the chaff "which the wind driveth away." Many of the brethren have gone out "two and two" to proclaim the Kingdom of God; who report that the very devils are subject unto them through the name of Jesus: Our great cause of rejoicing, however, is that our names are written in heaven. God has already demonstrated, and will still more perfectly demonstrate that no weapon formed against us shall prosper. O the peace—the peace of God! It is like a river—the pure, the peaceful, majestic stream, flowing joyfully onward to its ocean home. The Kingdom is the Lord's; and we are not anxious about the manner in which the unlawful inheritors are to be dispossessed.

LETTER FROM BRO. CHERRY.

Marysville, O., Feb. 9, 1845.

DEAR BRO. JACOBS:—

Oh, how I long to see you and the dear children in Cincinnati. I am sure you have got far beyond us. You seem to enjoy that perfect love that casts out all fear: We want to enjoy that here. We can not see; we can not understand all that you seem anxious to convey in your paper since you was at Cleveland.—It is because we are blind: If so, Oh Lord, open my eyes that I may see, (and I believe this is the sentiment of the most of the brethren here.) Would that it were all! O Lord anoint our eyes with eyesalve. Pray for us that we may buy gold tried in the fire, and white raiment.

My dear Bro., is it not possible for you to come and see us. The Lord bless you, is my prayer. My soul cries out "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, & blessing." Amen.

G. W. CHERRY.

Letter from Sister Flanders.

Manchester, N. H. Feb. 3d, 1846.

DEAR BRO. JACOBS:—

The time has at length arrived for me to write you. I have been waiting several weeks to see whether you would go away also, and leave my Master. But tongue cannot express, much less my pen, the feelings of my heart, when I received the two last papers—they came both together—to read what God had done for you. O! thought I, this seems similar to the experience of Brother Freeman, G. Brown, which was published and sent throughout this country, and for aught I know, throughout Great Britain; to comfort and strengthen God's people, and to show that the Advent cause was God's, and that he would carry on his own work in his own way, and none could hinder.

I recollect that Bro. B. in his book said something like this, That some brethren had been praying for him, and in answer to prayer, not his, but their God did a great work indeed for him.—And never did I hear any one say, however opposed to our views on the advent, but what God did the work for Bro. B. Now brethren, here is a similar case: Bro. Pickands says he has been praying.—Sister H. says she has been praying—the brethren at the Conference continued all night in prayer for Bro. Jacobs, and he says that God has done a great work for him; and shall we believe him, or shall we blaspheme God by reason of the plague of the hail. God says that the hail shall sweep away the refuge of lies, and the water shall overflow the hiding places. Those that have taken shelter under any thing but truth, will soon have their covert washed away—for the

ism has begun to give way, and soon God's truth will run like a mighty torrent; and who of us can stand the washing of water by the word. Stand and let the word wash us until we are clean.

O praise God, I do think that I begin to see men as trees walking; begin to see what the Brother meant, when he told me that I needed a little washing by the word; the Lord has shown me of late more fully, what Peter meant when he said God was long suffering, not willing that any should perish. Now if God is long suffering to usward, (and my experience abundantly testifies to the truth of this saying) we shall, if we have the same spirit, be long suffering towards our erring Brethren; not be satisfied with going to them once or twice to tell them what God has done for us, and what he is waiting to do for them; but we shall continue to plead with them, until we felt that God sought them alone. It runs very plain to my mind, that the reason of the Brethren stumbling over this stumbling stone, is because they know too much; they are men and women, and not little children; thou wast altogether born in sin, and dost thou teach us. I have thought I should like to ask Brother Cook, if he is willing now to become a fool for Christ's sake; notwithstanding I was comforted and strengthened by reading his letter on the doctrine of Providence, still I thought there might be some wisdom there, that my Heavenly Father would call foolishness. Brethren, what does Jesus mean, when he says, "This sheep I have that are not of this fold, them I must also bring, and there shall be one fold and one shepherd;" Will that Scripture apply to us now?

MARY FLANDERS.

Letter from Bro. Hough.

Philadelphia, Feb. 7th, 1846.

DEAR BRO. JACOBS:—

Most of the children here seem disposed to examine candidly your new views in regard to the Kingdom and Advent, others say they are rejoicing in the Kingdom, while a few, and I am glad to say, a very few, oppose it violently.

I don't know that I understand it, but my soul longs to be filled with God, and to be born into the Kingdom. O! how I should like to have the privilege of attending your meetings, and how the dear children here would like to have you with them for a while. May God bless you, and enable you to feed the flock with such food as will nourish and strengthen them.

Your Bro. in the Lord,

J. T. HOUGH.

Letter from Bro. Manning.

Nashua, Feb., 1, 1846.

DEAR BRO. JACOBS:—

It is with love to God, and his dear children, that I write you a few lines for publication. You will recollect I wrote you a letter last July, concerning the fulfilment of prophecy; it was concerning Christ's first Advent, and I find there has been a great bundle of that letter, in other papers. Well, brother, I was sincere in my belief then, but God has since shown me different. Praise the Lord, for all his goodness, and all his truth. I expected the Lord would come in '43, and I believed and preached it, and God blessed my soul. Then I believed he would come on the 10th day of the 7th month, and I preached it, and was blessed in so doing. Well, brother, I preached the truth at that time, for the Lord did come to his temple, and is now purifying the sons of Levi.

Little John says, "We know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is the true God and eternal life." We were mistaken in the manner of the Lord's coming, but not in the time. I must confess that in my letter last summer, I said some harsh things about the spiritualizers, but God has forgiven me, and I ask the forgiveness of all my brethren. May God grant them a forgiving spirit.

Brothers, the Bible is plain: "Ye must be born again," or never see the kingdom of God. I

know that I have been born again into God's everlasting Kingdom, and have obtained eternal life. Christ is in me—the Resurrection is in me—(Glory to God! My soul is happy while I am writing.) But some may start, to think I believe God is in me. Well, for proof, see 2 Cor. 13: 5. I do rejoice to hear that the Lord has shewed you He has come; and is doing up his last work, in this last time. I do believe we are in the last thousand years; in the day of God, so often spoken of in the Bible. It is the day of vengeance! We are in the great Sabbath! Glory to God, forever!

God has a few true children in this section of country. There are a few in Nashua, N. H.—There are a few in Newburgh, in Boston, and Lowell, Mass. I tell you this truth will spread through the world. O, my brethren in the West, preach the present truth. Let it spread till the fire in the West, meets the little in the East, and I believe it will become a great flame. We used to cry, The Lord is coming, and that was right. But now the cry is, The Lord has come! Glory to God!

A few words to those who are looking for a literal body.—Now the Church is the true body of Christ. For proof, see Eph. 4: 4, and so on to the end.—Also, Colossians 1: 18, to the end. The true Church, is the temple of the living God; 2 Cor. 6: 16, and so on; 1 Cor. 3: 16, and so on to the end. What was the offering for sin? I answer, it was his body which he assumed at his first advent. That was the offering for sin; and "unto them that look for him, shall he appear the second time, without sin, or a sin offering, unto salvation;" that is to say, without that body. I am satisfied that those brethren who still look for a literal body, will wonder and perish. O may God open the eyes of my dear brethren to see where they are. May God have mercy and save the people. Go on, my brother, give meat in due season.

Your Brother, in the

everlasting Kingdom of God,

BENJAMIN P. MANNING.

Letter from Brother Goodwin.

New York, Jan. 23, 1846.

To all the beloved Saints in Christ, scattered abroad.—I think the Lord has given me light on the 24th chapter of Isaiah; and if so, may his precious word have free course, and be glorified.—"For to you it is given to know the mysteries of the Kingdom of God, but to them that are without in parables;" Isa. 14: 12, 13. "How art thou fallen from heaven, O Lucifer! (Day Star, or one that brings light,) how art thou cast down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God;" or, as I understand it, the personage here brought to view, is to exalt Himself above the ministers or messengers of God. "I will sit also upon the Mount of the congregation, on the sides of the north;" see Ps. 48: 2. This Mount I understand to be the same spoken of by Paul, in Heb. 12: 22—and this fallen Star "sets Himself over the congregation." See the paper called "The True Day Star," and be convinced; see vs. 16, "They that see thee, (see who! why this same person) shall narrowly look upon thee, saying, Is this the man that made the earth to tremble, and did shake kingdoms? That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

Did not that mighty cry which was made at midnight '44, cause the earth to tremble? You will, if you believe it, say it did—God was in it. But one says, in plain language, "Was it not I who first gave you the cry that the Bridegroom would come on the 10 day of the 7th month, 1844? Thus boasting himself to be the Prophet Moses speaks of in Deut. 18: 15-18; John 7: 40; Num. 24: 17-19; John 4: 19, 25, 26; Acts 3: 20-24—which we know to be Jesus Christ, who we know proved himself to be that Prophet, by His works; and whosoever denies this, denies the only Lord God that bought them; see Isa. 14: 21, "Prepare slaughter for his children;" or Rev. 19: 21, "And the remnant were slain with the sword

of Him that sat upon the horse, which sword proceedeth out of his mouth;" and this sword is the word of God; see Eph. 6: 13, 17; Heb. 4: 13; Rev. 2: 16; 19: 15.

Now we must remember, dearly beloved, that "the weapons of our warfare are not carnal, but spiritual; mighty through God, to the pulling down of strong holds." Now let us look at this personage again, Isa. 10: 12. Here he is called king of Assyria, or verse 5, The Rod of his anger. 13th verse, "His south, by the strength of my hand I have done it, (Done what? Why see "The Day Star," so called,) and by my wisdom; for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man." See verse 14, last clause, "And there was none that moved the wing or opened the mouth;" now let that man notice the 15th verse: "Shall the axe (or instrument that God has been using,) boast himself against him that heweth therewith?—or shall the saw magnify itself against him that shaketh it?—as if the rod (same rod spoken of in 5th verse) should shake itself against them that lift it up, or as if the staff should lift up itself as if there were no wood;" see vs. 20: 21, of the same chapter.

I understand, by reading Rev. 10: 9, that we had to eat up the little book; but we thought, that we should have no more need of it, when the 7th angel began to sound. Well, we did think so; but the angel said unto me, "Thou must prophecy again before many people, and nations, and tongues, and kings." Well, that is just what we have been doing since the 7th month, '44. We were not to stop there, but were to go on to perfection; "growing in grace and the knowledge of our Lord and Savior Jesus Christ." Oh let us, for our own souls sake, be willing to let this fire burn up everything which we have built upon, that is contrary to God's true word. We shall be saved so as by fire.

For everything there is a season, and a time for the man of sin to be revealed; the son of perdition. But, says one, that time passed years ago. Well, I will admit that, if you will admit that the day of the Lord come years ago. Paul says, "That day shall not come, except there come a falling away first, (of Adventists, not Roman Catholics) and that man of sin be revealed, the son of perdition." Not the Pope, for he is called God, or the Holy Father. But mark, this man of sin was to "exalt himself above all that is called God, or that is worshipped." Now who, beside the Pope, is literally worshipped? But this man who was to be revealed in his time, according to the scriptures, is now revealed in the city of New York; and you have not only God's word for it, but the testimony of about 50 of his followers, to confirm his being the true Elijah that was to come; thus making himself one like God.

Now, beloved in Jesus, let us take Paul's advice. Read carefully the 2d chapter of 2 Thes.—Let no man deceive you. God has led us right, although in a way that we knew not. But we know that "God alone shall be exalted in this day;" and that everything that is high is being abased, and the low being exalted; for in God's Kingdom the least shall be the greatest. Being born again, not of corruptible seed, but of incorruptible; by the word of God which liveth and abideth forever. So let us give glory to him that was dead and is alive for evermore.—Amen.

There are a few Saints in this city of New York, who believe all that God has spoken to the saving of their souls, and who do not despise the goodly land. The fruit is good, and is healing us from all our wounds and bruises. Glory be to Zion's King! who has afflicted us, but in his mercy will heal us all. We have been much blessed—more particularly in reading the last number of the "Day Star;" and I pray the Lord that the truth may prosper, and have free course, and be glorified through Jesus Christ our Lord, Amen; who hath blessed us with all spiritual blessings, in heavenly places in Christ Jesus. Again I say to the little flock, be ye strengthened, settled, established, and lay hold on eternal life.

Yours, with Eternal Life,

GEORGE S. GOODWIN.

THE THOUSAND YEARS OF REVELATIONS 20:

[BY H. OSLER.]

[Concluded.]

I. THE DRAGON.

Eze. 29: 1-4.

Here we learn that a dragon is the symbol of the Infidel persecuting kingdom of Egypt, who held God's Israel in captivity, and who said "who is the Lord that I should obey him?" And the term devil, and Satan is used for the same reason that our Lord called Peter Satan.

Mat. 16: 23.

Because thou savourest not the things which be of God, but those things which be of men.

Query? What Infidel persecuting kingdom, does the Dragon in the 20th chap. of Rev. symbolize? It is evident it is the same one as in chap. 12: when we compare

Rev. 20: 23; Rev. 12: 9,

Where we learn he deceiveth the world.

Rev. 12: 1-6.

We learn that he stood ready to devour the man child (Christ) as soon as he was born, and persecuted the woman that gave birth to the man child, into the wilderness, and by turning to

Psa. 2:

We learn that it is the wicked heathen kingdoms of the world, that take counsel together against the Lord, and against his anointed, and by turning to

Acts 4: 25-29,

Peter applies this prophesy to Herod, and Pontius Pilate with the Gentiles, who were the governments that then existed, and under whom Christ was crucified. These governments were all under the jurisdiction of Rome, and acted by its authority. Hence Rome is that Infidel persecuting kingdom symbolized by the Dragon of the Revelation.

II. The bottomless pit.

Rev. 9: 1.

Here we learn that a false system of religion, having no foundation in the word of God, is a bottomless pit.

And if Mahomedanism as a false system of religion is thus styled, truly the corrupt system of Popery may well be styled such a pit also.

Again Prov. 22: 14; Prov. 23: 27.

We learn that a whorish woman is a deep pit. Hence if a whorish woman is a deep pit, that woman in the 17th chap. of Rev., who is a mother of harlots, must be a pit that has no bottom. This woman is generally received as the Papal system.

Query? Was ever Pagan Infidel Rome, bound fast in the Papal system?

See Isa. 7: 7, 8.

This beast with 10 horns, is an other symbol of that same power. He subjected the 6 heads of the preceding beast, and hence the Revelator sees this power with 7 heads and 10 horns, which represents the civil government of Rome under its various changes, and divisions.

See Dan. 7: 23-27.

Here we learn THEY—Who!—Why the beast, the 10 horns, times and laws, and the saints, were all given into the hands of the Papal power for 1260 years, and thus the Revelator understood it.

See Rev. 17: 11-18.

The 10 horns became of one mind with the beast who was converted to the Christian faith, and the woman (the symbol of the pit) reigneth over the kings of the earth.

Rev. 17: 8.

The beast was, in the form of Infidel Pagan Rome, is not in political power in the form of Christian Papal Rome; but shall ascend out of the bottomless pit, which is the symbol of the bottomless pit, and go into perdition after he, the civil power, is loosed for a little season.

Query? Has the Infidel and civil power, come out from its bondage in the Papal power.

Rev. 11: 7.

Here we learn after the Infidel, and civil power, had become independent of the Papal system of power, it made war on the 2 witnesses. This transpired as is unanimously admitted in the Revolution of Europe, when the kingdoms of the earth were delivered from the Papal See of Rome

by the action of the French Government under Buonaparte. See Allison's history of Europe.

But says one, this transpired 1260 years from the time the Pope gained the ascendancy. True, but the reformation and protestation against the Papal power commenced by Luther, was first favored by Henry the 8th, in 1539, (who was one of the 10 horns) just 1000 years from the time the Justinian code of laws were enforced in Rome, (which gave the Pope his power and great authority in 539,) by Belisarius the Roman General. This protesting of kingdoms of the earth against the Pope, commenced by Henry the 8th in 1539, continued until 1800, when the civil governments were fully delivered from bondage to the Roman See.

Query? What must be understood by the 2 resurrections?

I answer, the deliverance of the church twice, from persecution unto death. Mark Rev. 20: 4. The resurrection spoken of is a resurrection of those beheaded for the witness of Jesus, &c.

Who is the witness of Jesus?

See Rev. 11: 2.

From this scripture we learn that the Lord has two witnesses; but says my brother, these are the old and new Testaments. The Revelator says:

Rev. 11: 4.

These are the 2 olive trees and the 2 candlesticks. Zech. 4: 3-7, says, that the 2 olive trees are the word of the Lord.

Rev. 1: 19, 20,

Says that the candlesticks are the churches, and while the Revelator saw 7 candlesticks, Zech 4: 2, saw the principle stem with 7 branches, which doubtless is the Jewish Church in the principle stem, and the Gentile church in its 7 peculiar features the branches grafted in. Thus, the church is the Lords witness.

Isa. 43: 10; Isa. 44: 9; Luke 24: 48; John 15: 27.

Hence the church is one of the witnesses and the word of the Lord the other: This symbolized by the 2 olive trees, are the 2 sons of oil. See Zech 4: 11-14, in the Margin, that empty their golden oil into the candlestick, and by that means (Mat. 5: 14, 15,) are the light of the world.

These 2 witnesses (the church and the word) prophesied in sackcloth (mourning and death) 1260 years, and were then killed by the beast.

See Rev. 11: 7-11.

And they laid dead for 3½ years, when

(Rev. 11: 11.)

The spirit of life from God entered them and they stood on their feet. &c.

Here is a symbolic Resurrection, consisting of a deliverance of the church from persecution unto death. This took place when Infidel France, murdered indiscriminately Catholic, and Protestant, abolished the Sabbath, and burnt the Bible, and for 3½ years the church was apparently annihilated, but, afterwards brought into life and being. From this it is clear, that a symbolic resurrection is a deliverance of the church from persecution unto death.

Query? Was there such a resurrection about the time that Pagan Infidel Rome was bound and cast into the Papal system or bottomless pit?

This must be learned by tracing the history of the witness of Jesus, the candlesticks which is the 7 churches.

Rev. 2: 8-12-14.

The church of Smyrna and Pergamos, we understand is the history of the Christian church under Pagan Infidel Rome, during its persecutions, from Nero down until the days of Constantine the 1st Christian Emperor, during which time the devil, (see verse 10) as the Roman power was termed, issued 10 separate decrees for the persecution of the church unto death, and in those persecutions it is computed 3,000,000 Christians were slain. During this time the church was unusually devoted to God (see 10 verse.) The Lord says he knew their works and tribulation and poverty, but thou art rich, and in 11 verse they are assured if they overcome they shall not be hurt with the 2d death. This agrees with the character, and prospect of those in the 1st Resurrection. See Rev. 20: 6.

This scene of persecution and blood was the opening of the 2d seal.

(Rev. 6: 2.)

Where the Revelator saw a red horse, and power was given him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword. This is doubtless the symbol of the same infidel persecuting power of Pagan Rome, who fought against the faithful servants of God, who fought also, but not with carnal weapons, though mighty through God in the pulling down the strong holds. Put on says Paul the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This war, in its history, with the Dragon is brought to view in the

Rev. 12: 7-10.

These faithful servants of God continued preaching the kingdom of God that it would succeed all earthly kingdoms, and doubtless they pointed to the fact, that Rome was the 4th and last kingdom that should precede it, and in this work they loved not their own lives unto the death; but they overcame the Dragon, by the blood of the Lamb, and he was cast out of the kingdom, and Pagan Infidel Rome gave way under the faithful labors of these men of God. The Roman Senate after the question was fully debated by St Ambrose, Archbishop of Milan, and Symachus the Pagan Chieftain, the argument in favor of Christianity prevailed, and they by public vote abolished their Infidel Pagan Religion, and also adopted the Christian system of faith.—See Tittler's Ancient and Modern History, chap 45: page 134. Then was fulfilled

Rev. 20: 4.

These were the thrones, and this was the judgment alluded to there; then was the church delivered from persecution unto death and the Dragon, Infidel Pagan Rome bound up, and cast out and replaced by Christian Rome. The Martyrs of sacred memory, became elevated in the same rank with Christ as Intercessors, and were worshiped with the same homage as was paid to Christ, and in that sense reigned with Christ 1000 years; but the rest of the dead lived not again until the 1000 years were finished. Notwithstanding the church was delivered from persecution unto death under Pagan Infidel Rome, and in that sense had a symbolic Resurrection; the Dragon power was cast out in to the earth. The earth, signifies Europe, and that part of the vision identified with Papal Rome; see the feet of the image mixed with earth or clay, is the Papal form of Government, and in Hab 2: 5-14. The individual there brought to view, who is proud, and enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and in the 6 verse, ladeth himself with thick clay, or earth, is no doubt the Papal form of Government in Rome, and in Rev. 13: 11, The 2 horned beast is the ecclesiastical power no doubt. He comes out of the earth, or Christian Rome, the place where the civil power is confined in a pit: Here a system of death more violent if possible, than under Pagan Infidel Rome was carried on, by those too, who professed Christianity, and worship the Martyrs. This scene brings to view the 4th seal, Rev. 6: 7, 8,

Where the Revelator saw a pale horse, and his name that sat on him was death, and hell followed with him, and power was given unto him, (margin to him,) over the 4th part of the earth, to kill with hunger and with death, and in this persecution it is computed that 50,000,000 were slain.

These are the rest of the dead that lived not until the 1000 years were finished, and then the 5th seal opens.

Rev. 6: 9, 10.

This being the end of the 1000 years from 539, when the Pope obtains his power, bring us to 1539, right in the time of the reformation under Luther, when those souls were under the altar ready to be offered up, began to cry for deliverance, and to be avenged on their persecutors, but the time for that had not fully come; they were told they must rest for a little season, (the same length of time that the civil power would be loosed

ed out of the prison, see Rev. 20: 3.) And white robes were given them. These were robes of righteousness.

See Rev. 19: 8.

It was at this time, that Luther preached justification by faith in contradistinction to the corrupt teaching of the church of Rome, which was, *works of supererogation*, and thus the church became clothed with white robes, and began to tip. The reformation continued until the church was fully delivered from persecution unto death, and now enjoys the 2d *symbolical* Resurrection: The first one having taken place when the church was delivered from Pagan persecuting Rome, and the second when the church was delivered from Papal persecuting Rome.

Now the next scene in this chapter, is the battle; the civil powers are all delivered out of the pit or prison for a little season, the unclean spirit has gone forth, and are now at work evidently getting the nations angry, and gathering them together to the battle of the great day of God Almighty. This battle will be one of all the nations, in the 4 quarters of the earth, the number of whom is as the sand of the sea. This battle will result in the whole of them being devoured by fire, in the general judgment, in which this present world will be changed, and renewed, and restored, so that it may be said, that there will be new Heavens, and new Earth, and the new covenant state of things on it, when there will be no more death, for God shall wipe away all tears from their eyes,—no lion shall be there, nor any ravenous beast, (the symbols of persecuting kingdoms) shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy, and gladness, and sorrow, and sighing shall flee away.

O glorious rest that awaits the weary pilgrim! Soon we shall be out of reach of those who frown and bite at us for maintaining God's truth,—soon we shall be where the wicked cease from troubling, and the weary are forever at rest.

My soul breaks out in vehement desire for that day, and my heart leaps within for joy, that the time is at hand when the Lord shall gather his stricken and groaning Israel. Come Lord Jesus, Come quickly. Amen.

Your brother in the Kingdom and patience of Jesus Christ.

HARMON OSLER.

Germantown, Pa., Dec 27, 1845.

Letter from Bro. Williamson.

Boston, Jan. 29, 1846.

DEAR BRO. JACOBS:—

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away," &c.

Never did I sit down by my table to write to the West with such feelings as I do this morning, nor have I ever been so sensible that my dear Father in heaven has set his hand again the second time to gather together his elect from the four winds, as I now am.

When the "Day Star" of January 24th reached us, and we read with care its editorial, we knew not how to be humble and thankful enough for the great things God is doing for the dear Saints beyond the Alleghenies. For about three months past our prayer to God has been for light to spring up in the West, and that the true light might shine, and shining it might reach with power the darkened minds of many of our dear brethren of the East and West, and that God who has told us to ask what we will in the name of Jesus Christ, and we shall have the petitions we desired of him, who has more than granted us the desires of our heart; I mean has multiplied them.

When the "Star" appeared, advocating the Kingdom to be the Saints of the Most High, we saw at once that God was leading its Editor by his own hand, and that the next step he must take, would be out clear on the burning and shi-

ning truth, "*We know the Son of God is come,*" &c. &c. At last our dearly beloved Bro. Pickands appeared in its columns, bearing his bold and unblushing testimony in the face of a Laodicean church, and world; of the ungodly; "We have found him of whom Moses in the law and the Prophets did write Jesus of Nazareth the King of Israel," and "We no longer stand gazing up into heaven," &c. &c. This truly gladdened our souls, and we would but commend his unwavering confidence in God after he had laid up on the altar, that you would see the truth. Ours mingled in with his to that effect; and in the last "*Day Star*" was brought to us evidence that God has answered prayer and that he always hears us. "*THE SECOND COMING*" spoke the very language of our souls, we believe nothing more nor less. We too are "done gazing at the veil." It is God that we worship, and we are fully sensible we cannot worship him acceptably unless we are spiritual beings, and to the honor of God we can bear testimony that we have passed through the veil, and after we passed through we found the "fire of coals," the "fish," and the "cake" we are dining—and soon expect after we have eat of the food prepared there, we shall be more thoroughly qualified to "feed" the "Lambs and sheep," and it is our daily prayer that "God will raise a mighty cloud in the West that will rain righteousness in every direction," and that if no more we may feel its moistening atmosphere in the East; and be assured dear Bro. you have our prayers, sympathies, and ourselves, to render any assistance required by God. There are many in the East who will avail themselves of the reading of the "*Star*," and you will undoubtedly loose some of its old patronage, but a class of friends are, and will be raised to sustain it till as you say "the elect are gathered;" thus God will choose such a medium as he pleases to communicate through, "whether by spirit or by letter." After we fully embraced the burning truth that "the Lord whom we sought came suddenly to his temple," the next truth was, "*Ye must be born again,*" for unless a MAN be born from above he cannot discern the reign of God." The first thing then we had to do here was to receive the Nazarene truth that Jesus Christ is come to be glorified in his Saints—to sit as a refiner and purifier of silver. Seeing this, our attention was directed to this refining process, and tongue or pen is unable to describe the burning and refining work some of us have passed through, which has left some as clean as a piece of white paper or the driven snow; and glory to God, this strange work will progress till Zion is as "clear as the sun, as fair as the moon, and as terrible as an army with banners," and we praise God that "knowledge shall be increased, and the wise shall understand" will remain in the "living oracles" till the last truth is brought to light—till the last stone is polished and fitted in the temple—till the last nation is brought to walk in the light, and "Gog and Magog" is exterminated from the peaceful abode of the Saints.

We rejoice with you truly, and fully understand the straight gate you passed through in entering the everlasting Kingdom of God set up in the days of these kings, while you were at the memorable "Cleveland Conference," and it was the burden of our prayer in the East: Lord arrest Bro. Jacobs, and bring him into the Kingdom, to go no more out forever, and Hallelujah! to God, we believe fully you have entered into the Kingdom.—O that God may speak in thunder tones through the "*Day Star*," in arousing our dear brethren everywhere to see their lukewarm condition, and before God shall spue them out of his mouth, that they may attend to the intercession of the spirit to them in their Laodicean state. There are many in the East who have made every personal and other sacrifice, to be ready to meet the Lord at the 10th of the 7th month, now that he has come, they stone them that God has sent to them, informing them of his return, because they with fleshly eyes have not seen him. This is more than we can sometimes endure. They are God's chosen ones, and we can but cherish the pleasing thought that they will yet see the truth, and rejoice in it with all their souls. The light God is continually throwing before our eyes is truly glorious and abundant.

In relation to the truth just breaking out in the West, viz. on the second coming, I wish you to examine Heb. 9th, where Paul drew a contrast between the *Levitical tabernacle*, and *Gospel tabernacle*. God dwelt in the old tabernacle, and God dwells in the new Tabernacle: and ask and answer one question, What is the antitype of the first tabernacle, ver. 23?

Our difficulty hitherto has been with "*three Gods*," but when we understand that it is *three manifestations of one God*, all obscurity is wiped off and the light shines.

I would write out of a full soul for the "*Star*," but my name has become so odious to many that I shrink at even the thought. We have become of no reputation, because we have been to "Nazareth" (!)

The "*Star*" will be supported as long as God needs it. All the *Saints* salute you.

Yours, in the Kingdom,
M. WILLIAMSON.

Letter from Bro. Braley.

Wardsboro, Vt., Jan. 25th, 1846.

DEAR BRO. JACOBS:—

For three years I have been a constant reader and a cheerful subscriber for the "*Advent Herald*," and as a general thing it has been an agreeable and profitable visitor at my fire-side. But it has ceased to be what it has been unto me. I now turn my eye Westward for relief. I have thought and now think quite favorably of the "*Star*" of which the "*Herald*" speaks with almost or quite unpardonable blasphemous language, especially respecting its advocating feet-washing, kissing, &c. I wonder that the "*Herald*" does not at least try to prove that mankind are far more depraved now than they were 1800 years ago.

If professed Christians are not holy enough to obey what the gospel enjoins, without falling into temptation and sin, they may be assured they are not fit for the Kingdom.

I herewith inclose \$1 for the "*Day Star*."
STEPHEN BRALEY.

Letter from Bro. Glascock.

Hillsboro', O., January 27, 1846.

DEAR BRO. JACOBS:—

I now sit down to write to you to tell you some of my feelings. Truly this is the most solemn time I have ever seen. Since reading your testimony, there has a trembling seized us,—that is, myself and wife and Bro. Muntz—that we cannot describe. O Bro. J. we never saw our littleness and nothingness so plain as now, and we feel we must be born again or never enter into the Kingdom of God. O Brother we can't see but we are praying that our eyes may be anointed with eye salve, that we may see; then we shall see the Kingdom of heaven. O how we long to be with the dear Saints in Cincinnati—but so it is—we are here surrounded by the opposers, but we bless the Lord that we have the Bible and the promise of the spirit to lead us. We are striving to receive the Kingdom as a little child; and Bro. J. we do believe the Lord is making up his jewels, and we trust through grace that we shall be among that happy number. Now Bro. Jacobs, when you receive this, methinks you will understand our situation better than I can describe it. O Brother we would crave an interest in your prayers. Please ask the dear Saints if they will not spend one evening in our behalf, that we may be born into the Kingdom as a little child.

Yours, striving for deliverance,
F. GLASCOCK.

Letter from Bro. Bear.

Liberty, Union Co., Ia., Jan. 29, 1846.

DEAR BRO. JACOBS:—

It is impressed upon my mind, as a duty to speak through the "*Day Star*," to the dear people of God. Your unworthy brother has found the Kingdom, and the God of heaven has given me much wisdom in his word since. Some very

solemn truths; the sifting time is not over yet, the angels are not done reaping yet. O the unsearchable wisdom of God! Ezek. 28: 46-49.—Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; thus saith the Lord God, Behold, I will kindle a fire in thee; see 12, 49. I have come to send fire on the earth, (in the Judgment day) and what will I if it be already kindled; and it shall devour every green tree in them, and every dry tree, (1 Cor. 3, 11-15 the works will be tried by fire, kindled in this Judgment-day, this fire is now kindled; Judgment has begun at the house of God) the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein: (Yes, even those whom he loves, he rebukes, &c., Rev. 3: 18.) O my dear brethren, be ye humble and repent for all flesh shall see that I the Lord have kindled it; (O my Lord I see it already) it shall not be quenched. Then said I, Ah Lord God! they say of me, doth he not speak parables. O my God! is all thy fire in thy parables? O how much fire do I see at this time in these parables; and I believe the Lord has not showed all yet to me. I will try to be as brief as I can, but I wish to make it as plain as possible, but God must give the sight to see. Dan 2: 44, And in the days of these kings shall the God of Heaven set up a kingdom; this kingdom is represented by a stone, verse 34, it begins small, then fills the whole earth, but this is contrary to what we formerly believed. Well says Jesus, Mat. 13: 31, 32, the Kingdom of Heaven is like unto a mustard seed, &c., then grows until it becomes the largest tree of all—the stone became the largest kingdom: Again read 33 verse, and it teaches a growth—Is this Kingdom of Heaven set up! O yes. Mat. 25: 1, then shall the Kingdom of Heaven be like unto ten virgins, consequently it must have been set up before: Yes, this Kingdom, the God of Heaven did set up, first through brother Miller, and all these parables are a perfect history or prophesy of the advent doctrine, and these parables all belong unto us brethren, and in them is hid the fire that Jesus, my Lord, has kindled, and out of them will Jesus reveal the flaming fire to try every man's works, of what sort it is. Remember that judgment begins at the house of God: yes, it has begun, O that I could make plain what I see, the Lord gives me to see much faster than I can write, 1st Cor. 3: 11-15, if any man will build upon this foundation, (Jesus Christ,) gold, silver, precious stones, &c., every man's work will be made manifest, by the parables, for the day of Judgment shall declare it, because it is (margin) revealed by fire, and the fire (parables) shall try every man's work of what sort it is, if any man's work abide, which he hath built thereupon, he shall receive a reward, (that will stand the test of the parables) if any man's work shall be burned, (O, I see mine burned up already) he shall suffer loss; but he himself shall be saved, yet so as by fire: This will be my lot. I have better hopes than ever I had, I believe that God has a hand in this letter, do not look at me, when you read this, Jesus is going to knock at some doors, I hope a good many will hear his voice, Rev. 3-20, and not only hear, but open, 1 Cor. 3: 10-11: According to the grace of God, which is given unto me, as a wise master builder, I (Jesus) have laid the foundation, &c., for other foundation can no man lay, than that is laid, which is Jesus Christ. Now those brethren that laid a foundation at the Albany conference, I do hope will soon see that their works will be burned up, it is too small, I think it was of silver, but nothing only Gold, well refined, will stand the fire. Should any brethren (that give their approval to their proceeding), that know me, get to see this letter, (probably such as I sat with much delight under their teaching) yes, I say, will they for God's sake, prayerfully ponder over their proceedings again. My dear brethren, your foundations are much too small, your wisdom is far beneath the wisdom of God, the wisdom of God has no limits, and in the word of God, is his wisdom displayed. Therefore, says Jesus, Matth. 13: 52, every scribe, who is instructed unto the kingdom of

Heaven, &c., bringeth forth out of his treasure, things new and old. O his treasure is not half exhausted, why then should we put any limits to the word of God! why should we do as the Jews did at the first advent of Christ, draw our line in the word of God! Jesus, you must come at once, a Glorious King, and receive us into the new earth, into thy Glorious Kingdom.

O, my dear brethren, had Jesus come in the way we expected him, on the 10th day of the 7th month, 44, he would have found us in a miserable condition. O no, we must go through the judgment day first, our works will be tried by fire, we will see ourselves little and unworthy enough, before the judgment will have passed the House of God.

These truths will knock at the hearts of God's children: Well, thank God for it; remember it is Jesus that loves you notwithstanding, you may be wretched, miserable and poor, and blind, and naked: Be zealous, therefore, and repent; if we are not rebuked and chastened, we are none of those he loves, Rev. 3: 17-18. The word of God I believe, will speak fast and very loud, yes, in flaming fire; O, my dear brethren, give up the wicked and save your own souls, for God's sake; The Gospel of the Kingdom of Heaven, Matth. 13: 47-49, was drawn ashore, out of the sea, (wicked nations) it then was full, on the 10th day of the 7th month, 44, at the dispensation of the fullness of times, Ephe. 1: 10. This fullness of times you can never see again; though you may try to bring one or even two to 1847, but you can never bring the fullness there, and when you try to bring the 2300th day there, you are far behind God's word, because the Sanctuary is now cleansing since, the 10th Judgment was then given to the Saints of the most high, Dan. 7: 22; Judgment then began at the House of God, 1st Pet. 4: 18, this judgment will cleanse the House of God, the Sanctuary, Dan. 8: 14. The Son of Man then sent forth his Angels, servants of the Most High, to gather out of His Kingdom (which the God of Heaven set up in the days of these kings, commencing with the preaching of the Kingdom, Matth. 24: 14; first by brother Miller) all things that offend, and them which do iniquity, yes, this judgment will proceed, I believe, rapidly, until the sanctuary is entirely cleansed; the chaff will be thoroughly purged, out from the wheat, Matth. 3: 12. For aught I know, this letter may cause sinners in Zion to be afraid; and fearfulness may surprise the hypocrites: O my brethren! who among us shall dwell with the devouring fire! who among us shall dwell with everlasting burnings? Isa. 23: 14, read the next verse; O, could I but write half what I see! Let us look at a parable. Says Jesus, Matth. 13: 3, behold a sower, read it. I will by the help of God try to write the explanation verse 18, Hear ye therefore, the parable of the sower:—When any one heareth the word of the kingdom, (Mat. 4: 14, the word of that kingdom set up by the God of heaven in the days of these kings—the Advent movement,) and understandeth not, (the wicked that could not see at all,) then cometh &c., verse, 20, but he that received the seed into stony ground, the same &c., 21st for when tribulation and persecution arise, because of the Word, by and by he is offended. Brethren, you all know of such, 22, He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

O, the cares of this world had well nigh choked the word in me, but thanks to His holy name, he has opened my eyes again. Verse 23; are those that received the Word in the love of it and still hold on to it, verse 24: Another parable spake he unto them, read it. Verse 36, declare unto us the parable of the tares of the field, He answered and said unto them, he that sowed the good seed (or sent the Gospel of the kingdom,) is the son of man, the field is the world, to whom the Gospel of the Kingdom was preached, Matth. 24: 14; the good seed are the children of the kingdom, Matth. 13: 23, but the tares are the children of the wicked one, verse 20-22; the enemy that sowed them is the devil, the harvest is the end of the world, Ephe. 1: 10, on the 10th

day of the 7th month, 1844:—And the time came that judgment was given to the saints of the most high, and the reapers are the angels, ministers of God; as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his servants and they shall gather out of his Advent Kingdom, all the children of the wicked one, because, when persecution arises because of the Word, they are offended, Matth. 13: 21. The saints have now a two-edged sword in their hands, Psa. 149: 6; the Word of God will now very soon get sharper than any two-edged sword, yes, very soon it will be a discernor of the thoughts and the very intents of the hearts, Heb. 4: 12; read the next verse. O, the Word of God me thinks, will look into the hearts of the children of men as a flame of fire, Rev. 1: 14-16; and the children of the wicked one in the Advent Kingdom, will be cast into this furnace of fire, there shall be weeping and gnashing of teeth; fearfulness will surprise the hypocrites, the words that I have spoken will judge him in the last day; this day we are in, and thus will the judgment proceed, until all the tares are cast out of the Kingdom of Heaven, and then will the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear let him hear. Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. Probably you thought you have had those fiery trials, 1 Pet. 4: 12. Daniel says these trials will purify you and make you white, you must have white robes; rejoice inasmuch as ye are partakers in Christ's suffering, that when (the judgment is over and) his glory shall be revealed, ye may be glad also with exceeding joy. Says Jesus, Matth. 13: 44; the Kingdom of Heaven (Adventists) is like unto a treasure hid in a field, the which when a man hath found, (I had lost it but found it again, have been in Rev. 3: 17; obeyed verse 18, and now I see, Glory to God in the highest) he hideth and for joy thereof goeth and selleth all he hath and buyeth that field. O Lord, is it so valuable, I am rich, may I not sell half and give that to the poor, will you not promise me salvation as you did to Zachaeus? heaven and earth shall pass away, but my words shall not pass away, the word that I have spoken it shall judge him in the last day, John 12: 48; you are in the last day, and the Kingdom is set up and you must be in it, my Word is gone forth, I cannot recall it, I have likened it unto such that sell all; and he that hath my commandments and keepeth them, he it is that loveth me, John 4: 21; sell that ye have and give alms, provide yourselves bags which wax not old, a treasure in the heavens, &c. for where your treasure is, there will your hearts be also.

[Omitted for want of room.]

Your Brother in love and in the Kingdom,
Hallelujah. Amen.

—HENRY B. BEAR.

LETTERS AND RECEIPTS.

For 2 weeks ending Feb. 13th.

Eli Curtis, \$1.00; (your letter of Jan. 2d was not received); James Smith, P. Tiffany, .50, and 50 for Marcus Austin; Geo. Miller; Williams Thayer, .50, and .50 each for James Davis, Augustus Chamberlain, and L. Bartlett; John Walborn; F. Glascock, 1.00; R. G. Bunting; Mariah; M. B; Joseph Willoughby, 2.00; P. D. Lawrence, 2.00; Wm. Briggs, 3.00; W. M. Perkins; David W. Miller; Geo. S. Goodwin; Barnet Matthias; R. J. Henery, .80; H. B. Bear, (will be published next no.); John C. Crouch; W. J. Greenleaf, 1.00; M. L. Greenleaf; H. B. Woodcock, (your paper was ordered stopped by the P. M. It is now sent again.) G. Wood, .25; John T. Blanchard, P. M.; John Howell; J. S. White; Geo. Ford, 1.00; Livingston White, 1.00; Albert Lyford; John B. Paine, for James S. Wright, 1.00; M. Smith; Hiram Willburn, 1.00; Samuel G. Clark; Thos. W. Haskins; M. Helm, (all right); Resina Hollister; O. R. L. Crozier, for W. H. Simmons, 1.00; Stephen Braley, 1.00; John Taplin, 1.00; P. J. Everts, P. M.; M. Williamson; John Main; E. G. Hedge, for John Morse, N. G. Seward, Nancy Fairbanks, each, 1.00, and for Loring Grover, David Campbell, Abigail Dashwood, and E. Henshaw, each, .50; E. Booth, 1.00, and for J. Johnson, 1.00; Thos. S. A. Pope; Jacob Dudley, 1.00; R. T. Harman; Israel Dammon; Stephen Gregory, 1.00, and 1.00 each, for R. Thompson and J. F. Fowler; Abram Ricker; Benj. P. Manning; E. S. Willard; James Newman; W. Bell, 1.00; John Kellogg, P. M.; J. B. Cook, 2; Geo. A. Sterling; Z. Dale, and Wm. Dodge, each .50; James Wood, 1.00; Mary Flanders, 2.00; S. A. Chaplin, 2.00; G. W. Cherry, 1.00; Th. Hough, 1.00; H. B. Bear; Otis Nichols; A. Penfield; C. Dubois, 1.00; J. Kellogg, P. M.

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

VOLUME 9.

CINCINNATI, SATURDAY, FEBRUARY 21, 1846.

Number 12.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY", and is published every Saturday, by E. JACOBS, on Arch Street, south side, between 3d & 4th sts., east of Broadway, over the Saler's Factory.

All communications for publication—on the business of the paper, or orders for books, should be addressed, POST-PAY, to J. E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

For a year, in advance, thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS, Editor & Publisher.

Letter to Charles P. Mellvaine,

BISHOP OF THE CHURCH OF CHRIST.

[I address this to the Bishop because of its importance, and because I wish to close up my letters to him, as they ought to be, in the triumphs of truth.]

My Rev. and Dear Sir:—It is now more than a year since I felt led by the Providence, and I trust by the Holy Spirit, to address you upon the subject of the 2d Advent of our Lord and Saviour Jesus Christ. Although natural delicacy would have seemed to me a proper exhibition of myself, still I felt that the cause of God called for it, notwithstanding the unworthiness of the instrument;—and now, instead of regretting the part I was permitted to take, I would here in a manner equally public, express my thanks to my God and Master for having enabled me so to do, for I doubt not that that testimony was His will upon the most momentous subject which can now occupy the mind of the Church. It is true, that all I then anticipated has not appeared in the order I expected, still the substance of that testimony was the word of God—a testimony which I could here renew: that we had arrived at the end of the 2300 days, and that the great Jubilee trumpet for the church of God sounded on the 10th day of the 7th month (Jewish) in the year of our Lord 1844, bringing us to the judgment of the last days—even of the 2d Advent of our Lord.

To understand this, it is only necessary to know the order of judgment. In consequence of the church's neglect of the doctrine of the 2d Advent, its views of judgment are fallen into a state of entire derangement. Not simply one truth, but Truth has fallen in the streets; consequently not only has that of the 2d Advent to fight its way into light and honor, but very many if not all other truths will have to pass through a similar ordeal. St. Paul informs us that "judgment begins at the house of God," and so says our common consciousness. No one believes that we are to be caught up to the arms of Jesus, and that sentence is there to be passed upon us. No, this must be all passed, or judged in reference to the quick before their translation. The mystery of the judgment of the living at the coming of Christ is a different mystery from that of the general judgment at the end of the 1000 years. It is appointed unto men once to die, and after death the Judgment. This is the order of the judgment for the dead. But says St. Paul "we shall not all sleep." Now what is the order of judgment for these? For we must all stand before the judgment seat of Christ, which seat is this earth. The answer is given above: It begins at the house of God, and after the translation of the sealed or those judged, to the honors of the bride, it passes onward to those who dwell on the earth. It is a great mystery, that God having made provision for a perfect church, (Ep. 4: 11-16;) should have permitted the man of Sin to come in and tread it down. Isa. 6: 5, But praised be His name, this was not to be forever; for in the 8th of Dan., in answer to the enquiry, How long? the angel replies: Unto 2300 days then shall the

sanctuary be cleansed; and further, that 490 of these days shall pass away in connexion with the crucifixion and the anointing of the Most Holy. We have then come to the time when we should look daily for the accomplishment of this mighty work. Watchman! what of the night? Watchman! what of the night? Christ told his disciples that they were clean through his word. And whilst they stood waiting for the descent of the Holy Ghost, they stood as vessels clean, meat for the Master's use. The church having become the temple of the Holy Ghost,—the fulness of Him who filleth all in all, it was its duty to go on to perfection. But alas, it soon fell from its high calling. The man of Sin came stepping in. St. Paul himself became bound in spirit, because the word of God could not have free course and be glorified. They became "carnal," few held with him: And finally Jesus addresses his 7 churches in Asia upon the subject of their declension. He accuses them of having "left their first love" of holding the doctrine of Balaam, and of the Nicolaitans which He hated, &c. &c.

Dear Brother, the church has never rescued itself from these curses, and the consequence has been that hitherto Christ has been shorn of the glory due Him through his church. He glorified his Father. And the Father has promised to glorify his Son on the same field, through a people who shall look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." For this purpose there is in Jesus a fulness of redemption to carry his chosen people onward unto perfection. His promises of the gospel have never yet been fully brought into use. Heaven and earth shall pass away, rather than one jot or tittle of the word fail. It must be fulfilled. The church must go on unto perfection, for Christ gave himself for His church that He might present it unto himself a glorious church, without spot or wrinkle. Allowing that the spirits of just men departed are made perfect, Heb. 12: The quick who are to be of the bride must be brought to a similar state of perfection, for they must be without spot or wrinkle at the time of presentation; hence, judgment will begin at the house of God for this purpose, and the 144,000 will be sealed, marked, or judged as fully prepared ere the Lord comes.

In the mysterious wisdom of God, the tares were to be permitted to grow with the wheat until the end—the end of the 2300 days,—then the sanctuary shall be cleansed—"then ye shall return (the church from its trodden position) & discern between the righteous and the wicked, between him that serveth God and him that serveth him not, for behold the day cometh that shall burn as an oven." Mal.

The Bible not only informs us when, but how the Sanctuary shall be cleansed. I will turn mine hand upon thee and purely purge away thy dross, and take away all thy tin, & I will restore thy Judges as at the first and thy Counsellors as at the beginning, (Pastors after God's own heart, who shall see eye to eye;) afterwards thou shalt be called, The City of Righteousness, the Faithful City. Zion shall be redeemed with judgment, and her converts with righteousness, (next comes the destruction of sinners.) Isa. 1: The Branch of the Lord will be beautiful and glorious, "when the Lord shall have washed away the filth of the daughter of Zion, by the spirit of judgment and the spirit of burning." Isa. 4: I have a long time holden my peace (permitted the tares to pollute my vineyard). Now will I cry like a travelling woman, I will make waste mountains and hills, and dry up all their herds, and I will make the river islands, and I will dry up the pools, and I will bring the blind by a way they know not, for at this time his vineyard will be so spoiled that none will know enough to cry "Restore." Isa. 42: The light of the moon shall be as the sun and the sun seven fold in the day that the Lord casteth

out the tares and bindeth up the Breach of his people, and maketh His Bride ready. We shall have a song as in the night when a holy solemnity is kept, and the Lord shall shew down the lightening of his arm. Isa. 30: This crying of the Lord, like a travelling woman, for the deliverance of his children from the dark works of Babylon, will be through his sealed ones, who will go forth in the spirit and power of Elijah before the great and notable day of the Lord comes.

John the Baptist appeared before the great and notable day of the Mosaic dispensation. But he did not restore any thing, but the Elijah of the Christian will, Matt. 17: 11. That spirit has already commenced its manifestation in the sowing of the seed which is the word of the jubilee of deliverance. Now it is as the size of a man's hand, but soon the Ahab's will hasten from its mighty torrents. The stone cut without hands out of the dark mountains of the church has begun to move. Dan. 2: 45; Gen. 49: 24; Oba. 1: 18; Fear not thou worm Jacob, and ye men of Israel, I will help thee saith the Lord, and thy Redeemer the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and make the hills as chaff: Thou shalt fan them, and the wind shall carry them away, and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel. When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys." Isa. 41: 14-18, for there shall be upon every high mountain, & upon every high hill, rivers & streams of water, in the day of the great slaughter when the towers fall. Is. 30: 25. And this he spake of the Holy Ghost which they that believe on Him should receive. Look out Brother, for the "bright clouds" of Zach. of the latter rain, for He was a prophet of the restoration—fulfilled typically to the Jew: Now, to be to the true Christian. Let us not serve in the oldness of the letter, but in the newness of the Spirit: that is, make an application to the spiritual Israel of that which God did for the literal Israel, for one was but the type of the other, as a shadow of good things to come; and let us be patient unto the coming of the Lord, and as the husbandmen hath long patience, and waiteth for the early and the latter rain, so be ye also patient, James 5: 7. Ah me! what a work the Lord is about to do. Who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold & silver, that they may offer unto the Lord an offering in righteousness." Mal. What a sight for our eyes: a church without hypocrisy! From the midst of the trodden down City of unholy children he will now measure off a Temple and an Altar, Rev. 11: 1, A temple to contain and manifest forth his glory, an altar for the fellowship of his sufferings. With these, the 144,000, He will return against the Gentiles who are treading down his church—They will be baptised with the Holy Ghost and with fire, which fire shall proceed from their mouths, rendering them invulnerable from their enemies during the 3½ years of their sackcloth witnessing. This was typically fulfilled during the French Revolution; but is now to be literally accomplished. Then the Old and New Testaments were silent witnesses for God—Now their contents shall be poured out for Jesus by his living witnesses. As the previous chapter informs us, we must prophecy again before many people, and nations and tongues, and we shall not have gone over the cities of Israel until the Son of man be come. When they shall have finished their testimony of 3½ years, as Jesus did, the select

witnesses out of the 144,000, will be slain as Jesus was, and their dead bodies shall lay 3 days in spiritual Sodom and Egypt where our Lord was crucified; for be it borne in mind, that as the Jewish church crucified Jesus in the flesh at the period of the first Advent, so the Christian church crucified Him, spiritually, at this period of the second Advent. There are no sorrows like unto his sorrows.

The length of the period of Christ's 2d Advent is not instantaneous, because it is a drama of various acts, according to the order of judgment. This is shown by the fact, that the restoration of his church at the perfecting of it for his work and subsequent translation is called the period of his return. Acts 3: 19, 21. The period of return commencing with the refreshing of the latter rain called in Acts 15th, his return to build again his church, that the remnant of his people may seek after him under the power of the fullness of the blessing of the gospel of Jesus Christ—Malachi's first period of his return in which he is to sit as a refiner in that judgment which is to begin at the house of God for the making of his bride ready. The period of his visiting the Gentiles to take out his people has run out; Acts 15: 14. The times of the Gentiles have ended, because now the treading down of his people in Jerusalem is to cease. The literal war against the Dragon and his Angels is now to commence. Isa. 42: 13; Rev. 12: 7. The peaceable times which the devil has been permitted to have in the Church, (or in heaven, as St. John locates it,) is now to end—for the end has come. Says Jesus Isa. 42: 13-14, I have long holden my peace, but now he will prevail against his enemies. Satan "prevailed not, neither was their place found any more in heaven" (Rev. 12: 15), for it is the final cleansing, the beginning of the eternal jubilee. Let then the inhabitants of the Rock sing; Isa. 42: 11. Let them begin to sing the song of Moses and the Lamb; for He is the rock, his work is perfect, for all his ways are judgment; Deut. 32: 4. Let us add the song of the Lamb—for "now is come salvation and strength and the kingdom of our God, and the power of his Christ (for now he takes his great power and reigns): for the accuser of our brethren is cast down, which accused them before God day and night, and they overcame him by the blood of the Lamb." Blessed be God who has opened to the minds of his willing children these truths in a manner that all his adversaries will be able neither to gainsay nor resist. It is by the manifestation of the truth that we would commend ourselves to the consciences of men. Our Savior gives us the same view of the order of events attending his coming in the 13th, 24th and 25th chaps. of Mat. First, when the time has arrived to cleanse his sanctuary, he sends his angels to gather out the tares; no one in his senses believes that the Lord is to send his spiritual angels to lay hold of these. Angel means a messenger of the Lord, spiritual, or earthly, to be determined by the context. The ministers of his church, he calls his angels; See Epistles to the 7 churches. "Then shall ye return and discern between the righteous and the wicked." Then "what is bound on earth will be bound in heaven." Then Ananias and Sapphira will fall dead if need be. Then if need be the incestuous person will be cast over to Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ. This is the first step in the order judgment. The second is to send his spiritual angels to gather his elect, or bride made ready. The third is the appearance of the Son of man in glory, having his bride with him; for even nature says that a Bridegroom cannot appear in his glory without his bride and his attending servants—here called angels.

To understand the judgment of the sheep and goats, we must remember that the 144,000 are the "first fruits." If these be first fruits of the harvest, there must be second fruits—even the sheep—for the Lord comes to "plead" with all flesh, and set up his everlasting kingdom, over which Christ and his bride shall reign. For the moon shall be confounded, and the sun ashamed when the Lord (with his Bride) shall reign in Mount Zion before his ANCIENTS gloriously, coming nigher and nigher with all his saints,

His feet shall stand upon Mount Olivet, and he will OPEN his EYES, (Zech. 12: 4,) upon the house of Judah, and they shall look upon Him whom they have pierced. Those which are left of all the nations which came against Jerusalem, shall go up to worship with them, attended also with a remnant that have not heard of his fame nor seen his glory; Isa. 66: 19. The present dispensation is but an intervening one (Micah 5: 3); but the commencement of God's everlasting purposes to increased millions. Now God calls us to the honors of his bride, to be sons and daughters of the mighty, to be joint heirs with Jesus Christ, to reign with him forever and ever over his boundless universe.

In reference to the development of the judgment since the sounding of the jubilee trumpet, I will simply add, that thus far it has been strictly in accordance with the word. The judgment upon the church is, that at this time it shall be as "an oak whose leaf fadeth, and as a garden that hath no water;" Isa. 1: 30. A judgement never to be reversed; for this is its awful burden; Isa. 15 and 16 chaps. Moab (which represents the Protestant church) shall come to his sanctuary to pray, and shall not prevail. "This is the word which the Lord has spoken since that time." Now the Lord hath spoken, saying, within three years, as the years of an hireling and the glory of Moab shall be contemned with all that great multitude, and the remnant shall be small and feeble; Isa. 16: 12-14. That is, within three years, by the mighty ministry of the sealed ones who are to witness three and a half years, Moab shall be destroyed. The seed of this work was to continue in the garner of God until the 24th day of the 9th month of the first jubilee year, from which time God has promised to bless us. Hence the impulsion I feel to address you at this time. Though now trodden down as the "worm of Jacob," yet we are about to prevail with God, quit ourselves like men, and be called the "men of Israel;" Isa. 41. If any shall doubt that the times of the Gentiles are now out, it is because "the secret of the Lord" is not with them; because their eyes are not yet open to behold the preparation which God is now making to manifest this great Truth. That termination was not to be shown by a sudden earthquake, but by the present gradual development of a mighty work. These things being so, it is the duty of all the children of God to remain in the places where the providence of God has assigned them—there witnessing to the truth—ready to put on the whole armour of God—praying to be girded for the mighty conflict.

With great respect,

GEO. A. STERLING,
Minister of Christ.

Letter from Bro. Cook.

Middletown, Conn., Jan. 28, 1846.

DEAR BRO. JACOBS:—

The Lord gave me light on the parable of the ten virgins. It was to answer some cavils of the backsliders, or else the hypocritical. That man who denies the right and the propriety of enquiring into every portion of revealed truth that concerns us, after having claimed and maintained that right for himself, in opposition to ecclesiastical domination, is an hypocrite. That one who after having claimed the right given him by God, to believe the Bible (after a diligent and prayerful study of it) denies this right to others, is both infidel and hypocritical. He builds again the things which he destroyed, and thus makes himself "a transgressor." All such sip at "the wine in the 'golden cup' of the mother of abominations, which they had in the name of God disclaimed and denounced. Christians claimed the right to obey Jehovah, in defiance of the Pharisees. Protestants maintained this privilege against the audacious power of the Pope. Presbyterians did thus against the mis-called "church" in England—Methodists and Baptists against the Presbyterians—Adventists against them, and in spite of them all. Amen!

Now, "tell it not in Gath!" These, after an experience of only a few years, claim sufficient strength and respectability to insist that portions of the word of our God should not be named in

their congregations, except to cast a dam on them. John 13th, and other preceptive, as well as doctrinal portions are "despised and rejected," as was Jesus. He is rejected in these portions of the word of life, on the same principle, and so far as I know, from the same spirit as the churches rejected the doctrine of the Advent. The doctrine of the Advent was stated in terms no more scriptural nor intelligible than those which are employed to enjoin the washing of the disciple's feet, and giving the Holy salutation. Our Lord and Lawgiver was very urgent relative to the washing of the disciple's feet. He urges it in five forms.—1st. "Ye ought to wash one another's feet."—2d. "For I have given you an EXAM-
PLE"—3d. "That ye should no as I have done unto you."—4th. "The servant is not greater than his Lord, &c."—5th. "If ye know these things, happy are ye if ye do them;" Dr. Campbell renders it, "provided ye practice them." Yet the leaders of the popular Adventists, treat all this as does the Pope the injunction to search the scriptures—as do Pedobaptists the command to believe and be baptised—as do the more urgent exhortation to "watch" for the coming of the Son of Man. The marvel is that they should be so deluded as to dream that they are (in this snare of mind) Christians.

Jesus says, "If any (one) will come after me, let him deny himself and take up his cross daily, and follow me;" "Whosoever doth not bear his cross and come after me, CANNOT be my disciple." This was understood by Adventists at the beginning of their course. They bore the Advent cross once; why not bear the cross of the new commandment? They treat this cross as the Church did the Advent cross, they imagine themselves Christians; as if Christ spoke in parables when he says, we "can not be disciples" without bearing his cross. The cross consists of the reproach, the sacrifices, or sufferings which attend the open exhibition of his truth, relative to every doctrine and duty. The truth as it is in Jesus, always has a cross. If we get the truth without the cross we get it without Jesus—He is ever with the cross. Those who take the Advent doctrine without the cross, are not sanctified or profited by it. Just so, those who hold the ordinance of the new commandment—the example of Jesus—in a way to avoid the cross, are not humbled nor benefitted by it. It would be well apparently for them, if the 13th of John were not in the Bible. They will "not bear the cross" of Christ in that lovely lesson of humility. At successive periods, different portions of God's neglected truth have been brought out. Each portion does its work in its day; and in order to be disciples, we must "daily" take up our cross—bear the reproach, the suffering attendant on each as it comes up. Repentance, faith, and baptism have a cross. Then there is the Advent cross—the going forth cross—midnight cry cross—"the shut door" cross—the new commandment cross—the salutation cross. Jesus looks on, saying, "If you take not the cross 'daily' you 'can not be my disciples'."

The Lord has given me grace to love the cross, "esteeming the reproach of Christ" better treasure than the wealth of the world. For this (I know no other reason), my humble name is cast out as evil by Adventists. I have, through grace, the cross of present truth. Surely opponents dare not assume that they have "the shut door," and the example of Jesus with "the cross." Their opposition to the plain reading of the scriptures and their reproaches, make the heaviest part of "the cross."

The good Lord has opened the question of "the shut door" and other parts of the parables as never before. If time and strength are given me, you may receive it. Satan seems to have things all in his own way in some circles. Where they once bore the cross of Christ, now they have openly or tacitly confessed. A confession is the oblation with which "the Prince of this world" is appeased. It virtually, or expressly, denies the word and providence of God in the Advent movement, and then diverts them with "doubtful chronology," as if doubtful chronology was a part of the word of life.

Those who have thrown off the cross, i. e. re-

fused to bear reproach for acknowledging God in the past experience of Adventists, are not to be expected ever to take it again. There is neither authority or love enough in Jesus to urge it on them now. It was so with Papists—so with churches—so will it be with Adventists.

Yours, looking for Jesus,
J. B. COOK.

P. S. My time to speak further relative to the 2nd coming, has not come. I am in a conflict—need the whole armour and wisdom from above.—
Adieu.

J. B. C.

THE DAY-STAR.

LET US SEIZE AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, FEBRUARY 21, 1846.

CONFERENCE IN INDIANA.

The conference at Bro. John Creek's, about four miles south-east from Liberty, Ind., commenced on Saturday, A. M., the 14th inst. The attendance was not large, nor did we expect it. It is a "little flock," to whom it is our Father's good pleasure to give the Kingdom. There were, however, forty-three of the brethren and sisters from this place that attended, notwithstanding the distance—forty-four miles, of bad travelling. They were all very kindly received, and abundantly accommodated at the house of Bro. Creek, there being no other Advent believers in the immediate neighborhood. On Friday evening the snow fell to the depth of three or four inches, and on Saturday there were none present but the "little children," and those that were seeking the Kingdom. It was a most glorious day to some precious souls who had been for some time seeking the "new and living way." (Heb. 10: 20.) The shouts of salvation rang with a sweetness and glory never before known in that section of country.

On Sunday the School-House was filled, and strangers listened with solemn attention to the noble evidences of the manner of Christ's second coming. These evidences were joyfully received, and had not gone back, after having given up the world on the 10th day of the 7th month, 1844. The Holy Spirit easily learned from the word of God, the difference between "this same Jesus," (Acts 1: 11;) and "the vail, that is to say, HIS flesh," Heb. 10: 20. The manner of his coming, as we had previously looked for it, was shown to be like looking for the "vail"—cloak, or clothing, of a friend, to return according to promise, in the room of looking for "the same" friend himself.

But while the glorious truth that "the Son of God is come," (1 John 5: 20;) was hailed with inexpressible joy by the little remnant, the effect was very different upon the ungodly. Some of them gnashed their teeth in rage, while the countenances of others told of inward woe. The Almighty proved to us on this, as on other occasions, that the wicked have no power to molest the children of God, in the work of proclaiming, and possessing the Kingdom, according to God's promise.

In the evening (Sunday) our meeting was held at the house of Bro. Creek, where opportunity was given to obey the command and example of our Lord, (John 13:) This was a joyous season, and concluded the conference. One Bro. came a distance of 80 miles through the storm on Saturday to attend the meeting.

The most of the friends from Cincinnati returned on Monday—some returned on Tuesday following, and some went out "two and two" to proclaim the Kingdom of God.

On our way to the meeting we were forcibly reminded of the words of our Lord, Luke 12: 24; "Consider the ravens," &c. A number of these birds flew along by the road side, as if to remind us that Jesus had said, "Consider the ravens." So we considered them, and the first thing we considered, was, that they were uncommonly large, fine, and apparently well fed; their outer coating presented a more glossy and brilliant appearance than we had ever before noticed upon ravens. Another thing we considered about these birds, was, they seemed to have no care upon their minds, and were just as perfectly indifferent to all the falsehoods told about them, as the second Advent people of Cincinnati are of the falsehoods of Greeley Curtis's (*Daily Commercial*) and his deluded crew. Again, those ravens had all quit work!! Awful! Yes, quit work! No man would give three cents for all the work they would

ever do. They flew over the fields—lighting when and where they pleased, as proudly as though they were lords of the soil. They had no barns, nor store-houses, but helped themselves to such as God gave them, and found no fault with others for doing the same. Thus ran our meditations while we considered the ravens, and also considered one thing more our Lord had said, viz., "How much more are ye better than fowls?"

Our meeting has been greatly blessed in bringing out, and drawing a wider line of separation between God's people and the world.

THE CAUSE IN THIS PLACE.

I find it now a more pleasing duty than ever to write to the "blessed children of my Father." I know they must pass through the furnace before they can "come forth like gold." The developments made during the last year, by the truth of God, exposing the treachery, and wickedness of enemies, has rendered those who endure with patience, dearer to my heart than my own life. My own life, is indeed but a poor offering to the cause of Him who laid down his life for me.—It is laid upon the altar—at the disposal of the God I love, and who, through Christ, promised eternal life to as many as the Father had given him.

There are now about 100 brethren and sisters in this place, the most of which meet together every evening to talk of the things pertaining to the Kingdom of God, and who have, like their Master, become of no reputation. In "Committing the keeping of their souls unto him in well-doing as unto a faithful Creator," the ungodly, and unholy of all classes, take the liberty to "say all manner of evil against them falsely for his name's sake"—consequently they can "rejoice and be exceeding glad," as no other people on earth can do.

That there may have been extravagancies among some professed Advent believers at the East, I have no doubt; but judging from the perfect groundlessness of the falsehoods now in circulation about them here, I can sympathize with eastern brethren as I have never done before. The principal mouth-piece of the vile slanderers of God's truth, and those who love and practice it, is Greeley Curtis, editor of the *Daily Commercial*. The falsehoods published in that paper have gone abroad, and have been copied in scores of papers throughout the land. The first article, the grave-yard story, that was dwelt upon so gravely by the "New York Sun," as a matter worthy the attention of the grave counsellors of the nation, did not contain so much as one syllable of truth from the beginning to end; yet as respectable a paper as the "Advent Herald" makes an extract from this same paper, under the head of "Candor," exonerating the "Millerites" and condemning the "Jacobites." So be it. One thing is sure; no greater curse could rest on me, than for such a man as Greeley Curtis to habitually speak well of me. Further, the people now in possession of the Tabernacle, to cover up their act of robbery committed in the night, have at length found that the sin of misrepresentation has become necessary to cover the sin of robbery. They are constantly making appeals to us to come and settle the difficulty, while we have no difficulty with them, and never expect to have. After having plundered our goods, they take pains to publish to their congregations gross fabrications to stay a storm of public indignation, which they seem to dread more than the wrath of an offended God: For instance, that Bro. Hamilton, one of the former trustees, stated that they were the rightful owners of the building, that it belonged to them, &c., While Bro. H. has just informed me that he never stated any such thing.

I would here pause and beg forgiveness of God for spending so many words, and occupying so much space in our paper upon such a theme, were it not for the purpose of informing the friends abroad how joyful we are, how safe, happy and contented we feel in the midst of such a war of elements. Let every saint of God now join their voices in a song of praise, undying, and eternal, that God has undertaken the work of Israel's deliverance. They are now safe, whether in the Den of Lions with Daniel, or in the furnace with the Hebrews; whether in the prison with Paul and Silas, or on the Isle of Patmos with John. Safe, safe, eternally and for ever safe! The light of heaven has shone upon us, and our captivity is turned. O praises for ever, to him that hath redeemed us to God by his blood, and made us kings and priests unto God!

We have no quarrel with any, nor do we ask any favor at the hand of any human Government now existing; nor will we present any petition save unto the "King eternal, immortal, invisible, the only wise God," to whom the king-

doms of this world now belong. (Psa. 2: 8; Rev. 11: 15.) The spirit of wickedness now abroad, will never rest satisfied, until it has led its votaries to fall upon God's two-edged sword. Psa. 149: 6; Heb. 4: 12; Rev. 1: 14; 19: 13, 21. Yes, "Let the saints be joyful in glory: let them sing aloud upon their beds." Psa. 149: 5. It is then true, that there are such things as beds in glory. It is true that the glory of God's Kingdom is introduced "without observation," and that it will increase till the saints are perfected in his glorious image. 2 Cor. 3: 18.

The paper of E. Gage, is returned from Templeton, Mass. with the following written thereon.

"Dead!! Drowned himself!! Was crazy!! This doctrine the cause!! Stop this!!"

O horrible! Awful! The doctrines of the Bible are actually beginning to kill and destroy the wicked. Rev. 19: 13, 21.

CORRESPONDENTS.

The discourse of Bro. Cook, on "Divine Guidance" will appear in our next.

The article of Bro. Hotchkiss, will also appear next week.

A large number of interesting letters are on hand, that will be attended to as soon as possible; among which is one from Bro. Peavey, and another from Bro. Sterling.

LETTER FROM BRO. FORD.

Toronto, C. W. Jan. 25, 1846.

DEAR BRO. JACOBS:—

I feel I must write you a few lines, although I am very unfit for the task. My prayer is that the Holy Ghost may indite the lines I send, that God may be glorified, and you edified. I received your paper yesterday of the 17th inst. In returning from the post-office, I went in to Bro. Johnson's house and commenced reading your article on the Cleveland conference. I read so far as where you feared the "little flock" would prove themselves the anti-christs of the last days, and dropped the paper in my lap, and said we must give Bro. Jacobs up now, for he has taken a bold stand against the truth. We sat talking and was sad. I again resumed the reading of the paper very reluctantly, until we saw that you had received the truth: Bro. Johnson began to shout and cry and give glory to God. We felt the meaning of Luke 15: 7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." Bro. Jacobs, we do extol and honor the King of heaven, whose works are truth and his ways Judgment; and those that walk in pride He is able to abase. O, let us praise him who has made us the little children of the last time. The Lord appeared to me soon after the tenth, or at the tenth day, as we did not know the exact time: I was praying at home and the Lord came suddenly to his temple; even the messenger of the Covenant, Dan. 9: 27; "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." This midst of the week, has always been a difficult passage with me until now; but when the Lord makes it plain—it is plain indeed. You see our Lord confirmed the 1st half of the week at his first coming; and that he is now confirming the last half of the week in his people. At his first coming he preached the gospel 3½ days or years; then it was an outward work, but now it is an inward work. But when did the sacrifice cease? Ans. on the 10th day; (see Rev. 11: Heb. 10: 28.) The holy city shall they tread under foot forty and two months—three years and a half, and I will give power unto my two witnesses, and they shall prophesy 1260 days clothed in sackcloth—three years and a half; and when they shall have finished their testimony, the beast (anti-christ) that ascendeth out of the bottomless pit, shall make war against them and kill them. They finished their testimony on the 10th day, as all had to admit. Ver. 11, And after three days and a half the spirit of life from God entered into them, and they stood upon their feet and ascended up to heaven in a cloud, and their enemies beheld them. Mat. 24: 30, And they shall see the Son of man coming in the clouds of heaven, with power and great glory. Dan. 12: 11, And from the time that the daily sacrifice shall be taken away, and the abomination set up, there shall be 1290 days. Blessed is he that waiteth and cometh unto the 1335 days. Mat. 24: 22; except those days should be shortened there should no flesh be saved; but for the elect's sake, those days shall be shortened. How much are those days shortened? is the question asked. We must go to the Revelation of Jesus Christ, which God gave to him to shew unto his servants things, which must shortly come to pass, every word of which comes in since the 10th day. In this book we have the correct time. Daniel's days is to be shortened 75 days, so we see the saints will be delivered 1 month before the abomination is set up. Three years and a half from the 10th day, will take us to the spring of 1849. Then will the church come up out of the wilderness, looking forth as the morning, fair as the noon, clear as the sun, & terrible as an army with banners Jer. 51: 20. Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations and with thee will I destroy kingdoms. Our Lord says, Mk 13: 23; But take ye heed, behold I foretold you all things, 1 Jno. 2: 20; But ye have an unction from the Holy One & ye know all things: The wise shall understand. But as the same anointing teacheth you of all things, and is truth and is no lie, even as it hath taught you ye shall abide in him. Ju. 6: 15, And they shall all be taught of God.

Dear Brother please read the 2 Thess. 2: 3, and 12 verses. Here the coming of Christ is with all deceivableness of unrighteousness in them that perish, because they received not the love of truth, that they might be saved. This I thought a very hard saying at first, but it is not. Luke 21: 35, for as a snare shall it come on all that dwell on the face of the whole earth. Amos 5: 18, Wo unto you that desire the day of the Lord, to what end is it for you? the day of the Lord is darkness and not light; but blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ready to be revealed in the last time. I understand the last time & the time of the end to be the last half of the week.

I must now conclude by saying the church in Toronto send their love to all the saints that are in Christ Jesus. I remain your brother and companion in tribulation and in the Kingdom & patience of Jesus Christ, groaning for the adoption, to wit, the redemption of my body. If we hope for that we see not, then do we with patience wait for it. Even so, Amen.

GEO. FORD.

Letter from Bro. Pope.

Cleveland, O., Jan. 27, 1846.

DEAR BRO. JACOBS:—

As an introduction to what the Lord would have me say to his gathering people; and what has been and is being fulfilled in my late experience, I will quote Isaiah 42: 16, "And I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light, and crooked things straight; these things will I do unto them, and not forsake them." O! how much is this like a divine guide; but how unlike human guides. The latter when they have made, as they suppose, your path straight before you, will leave you. But glory and honor eternal to our Jesus, when he has given us new eyes to see, has subdued our perverse and obstinate wills, covered our nakedness and made us rich, he then puts on the ring and promises never to forsake us. Bro. Fitch, the first messenger that came to this place, found me "as the sow that had been washed returned to her wallowing in the mire." As a poor backslider I was healed by him who came to heal the sick, and sent out to tell the great things the Lord had done for me. I followed Jesus through '43, tarrying time, 10th of 7th month, and the spring of '45, patiently and with delight. But from that time, I became wearied and faint, and almost driven by the Devil into infidelity. And frequently have I exclaimed in the family circle, Why has not Jesus come? Why have not the great things been fulfilled that we have looked for? The evidence has been strong and persuasive.

But the Lord has clearly and satisfactorily shown me, (at the late and ever memorable Conference, in this place,) why the Pillar of cloud and fire left me. I vainly supposed I might know, without following on to know the Lord. In refusing to follow the Lamb whithersoever he went, I stood still; nay, in my darkness I turned round. I admitted from evidence produced, that the Bridegroom came, and the door was shut.—But because I did not understand it, I verily thought I was doing God's service to fight against it and those who advocated it. But O, "my leanness, my leanness" since that time. But the puzzling question is, Why did I not continue to cry, "Behold the Bridegroom cometh," if he had not come? Who can answer! The cry ceased because the Bridegroom came, and God fulfilled his word thus far.

After the Lord had begun to call his people on his right hand, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you," I remained in the Tabernacle with those who oppose the shut door in their blindness. And one night I tried to open it from the 2d of Dan. But I found to my disappointment and shame that no man opens where Jesus shuts.

The goodness of God has kept me from denying the midnight cry. And now, dear brother, I want to lay before you God's dealings with me on the last night of the Conference. In the pride of my heart, as I now see, I purposed to attend that Conference, to expose the errors of those who refused to call me brother. But the Lord took me in hand, and the first thing I became convicted of on entering the meeting, was that they were the true sons and daughters of God. But I could

not say that of myself. The Lord continued to unmask me until the last night of the Conference, when I saw myself as God saw me; and I heard the still small voice of Jesus, saying, "I know thy works" (O, what a thunderbolt was that to me) "that thou art neither cold nor hot, but lukewarm; and because thou hast been saying I am rich and increased in goods, and knowest not that thou wast wretched, and miserable, and poor, and blind, and naked, I will spue thee out of my mouth." Then came up the awful threatenings of God's word, and I would willingly have called to the rocks and mountains to cover me. But I must see myself; and what I deserved was to be separated from his people.* It was then that I saw the stone that was to become a great kingdom, in and not after the days of these kings; Jesus continued to give me eye-salve, and I saw before me a small part of the mustard seed that was to become a great tree (on this point see Ez. 17: 22—24), and the nation and kingdom that would not serve this now obscure and despised people, should perish, and as Dan. says, be consumed by this kingdom. God made me acknowledge to him that for aught I knew, this kingdom was established. And then He took me through the 25th of Mat. and the 3d of Rev., and compelled me to say it must be so. And now I boldly say with a dear sister, who dropt the thought in my hearing, that those who deny the existence of the fifth kingdom, in its mustard-seed form, deny the words of Jesus in Mat. 25: 1. For he says, then shall the kingdom be likened unto ten virgins.—Who dare call the churches or any part of them the kingdom? They were invited, but offended the King's son, and were gathered out of the kingdom, and became the synagogue of Satan.—Part of the ten virgins, who formed a counterpart of the kingdom offended, and have been divided from the kingdom, and now form the Laodicean Church. But praises to Jesus for his grace.—The few names who came out of the Sardis and Philadelphia Church, are beginning to walk in white. O, the chronology of the 3d of Rev.; Jesus has shewn me to be a perfect chain, without one broken link. Why, my dear brother, I never had an ear to hear what the spirit said to the churches, though the sound of the words have often saluted my ear, until Jesus gave me an ear to hear what the spirit now says to the Laodiceans.—And to me, after I had seen my wretched state, it was the voice of the charmer. "As many as I love I rebuke and chasten" (do read Heb. 12: 5—8). "Behold I stand at the door and knock." Who? Why, it must be Jesus. "Wo is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips, (what people but the Laodiceans?) wo is me for mine eyes have seen the King, the Lord of Hosts."—And when I tell them so, they tell me I do not believe what I say.

If any man in the Laodicean church, not in the world, hear my voice and open the door I will come in to him. Glory! glory! glory! I here remembered that Jesus said, John 14: 20, "At that day ye shall know that I am in my Father, and ye in me, and I in you." What day? Verse 18 shows it to be when he comes. Well, praise the Lord! I never knew it before, but now I know it—not as the synagogue of Satan knows, but in fulfilment of prophesy. Well, if you know this, you must have seen Jesus certainly. But how, says one. I answer in the same way, and with the same eye-sight that Philip saw the Father, if he saw Jesus. The multitude saw Mary's son, but few saw the Father in the Son. To them he said, "Blessed are your eyes for they see." Yea, and blessed are some few eyes in this day, for they see Jesus, just where he is to be seen—at the door. Praise the Lord of Hosts! And now I want to show those who can see, the eye-salve that Jesus gave me to see him at the door. Jesus commands the Thyatiran Church to hold fast that she has, till he comes; Rev. 2: 25. What coming is that? says one. Certainly his second coming. Well, in Rev. 3: 8, He threatens to come on the Sardis church, or that which now is the synagogue of Satan, and has fulfilled his word. In verse 4, he says at a certain point of time to the Philadelphia Church, "Behold I come quickly;" and to the Laodicean Church he says, "I

stand at the door," or in other words, I have come. If the first is his second coming, then the last is the fulfilment, as far as can be 'till he open, and then he comes in and sups with us.

O, my brother, my heart is full of this glory, to be yet more gloriously revealed in us, as Jesus shall prepare us for it by refining fire. In Rev. 3: 12, I see the offer of immortality to the Philadelphia church. He that now overcomes shall be made a Pillar in the temple of my God, and he shall go no more out; Glory! glory to God!—Then the time for building the temple has come, which our great Joshua, (Zec. 12:) the branch will build; when the glory of this latter house shall exceed the glory of the former; Hag. 2: 8.—Yes, I can see the glorious dispensation of the fulness of times, lapping on to the old one, which is ready to vanish away, in which God will gather together in one Christ, all things in heaven and in earth. I ask where is the division or scattering of the power of the holy spirit? Is it not the Laodicean Church? Dared it was to be for time, times and a half, and when he shall have accomplished to scatter, &c. Well, since it is certain that we have arrived at the end of the scattering, it must be that the gathering has commenced. King Jesus is both gathering out of his kingdom all things that offend, and into it all who are inoffensive, and who receive it as a little child. "Blessed are ye poor in spirit, for yours is the kingdom of heaven."

This is a small sketch of what Jesus has done for me. I feel that I have become a fool, and by the grace of God I intend to remain one. This one thing I know, that as I was once blind, now I see a little. I feel a good deal like a person who has slept hard all night, and gets up very late in the morning and finds the meridian sun shining in its strength. He feels ashamed, confused and with but little eye-sight. But praise the Lord, I expect eye-salve enough from King Jesus, to see the whole earth filled with the glory of God.

Yours, trusting in Jesus,
THOS. S. A. POPE.

N. B. O, how I have tried to steady the ark of God—but I have done— I have now no concern about the fulfilment of his word. I have got his promise that every jot and tittle shall be fulfilled. O, how impossible it would have been for God to have established or set up his kingdom according to his word, if he had first put an end to the days of these Kings by fire, as we preached and believed in '43. I now see, that time will be consumed not only in the setting up of the kingdom, but in the consumption of these kingdoms. And my prayer is now with meaning, Let thy kingdom perfectly come; thy will be done. Pray for me. Glory! glory! glory! glory! glory! Hallelujah! Amen.

T. S. A. P.

* I went home almost in despair, and threw myself on my face before God, confessed that this was The Day of Judgment; and for days such was the awful presence of God before me, that it was observable by every body. I could hardly speak to any one. My brethren not knowing how God was dealing with me, looked upon me as Saul of Tarsus, and I could hardly get my own consent to go to their meeting again, until the Lord told me to go once more, and if they would not receive me, I need not go again. Accordingly I went and told them what the Lord had done for me and how he opened my eyes, and when they saw it was even so, the prodigal son was received and the fatted calf killed; and now the language of my heart is, "Entreat me not to leave thee, for whither thou goest I will go, thy people shall be my people, and thy God my God! And I now see the impossibility of union with God's people until that union first takes place with Christ the head.

T. S. A. P.

I purpose soon to take a tour among the scattered flock, wherever the Lord may open the way.

LETTERS AND RECEIPTS.

For the week ending Feb. 19th.

C. B. Hotchkiss, \$1.00, and 1.00 each, for Adam Welty and L. D. Stanford; H. L. Smith; Sarah N. Scott; J. J. Goldsmith; Luther Paine, 1.00; T. F. Pomeroy, for Thos. Hird, 1.00; John Howe; B. G. Milner, 5.00; James R. Dobbs, P. M.; Silas Boardman, .50, and .50 for Hiram Brown; C. B. Hotchkiss; M. Batchelor; J. B. Cook, 5.00; H. Patton, .25 (Postage 10 c.); Nathan Cass, 1.00; G. W. Peavey, for L. Wood, L. Palmer, L. Young, H. D. Goode-nough, B. Stillman, and S. Guilford, each .50.

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

VOLUME 9.

CINCINNATI, SATURDAY, FEBRUARY 28, 1846.

NUMBER 13.

THE DAY-STAR

Is a continuation of the "WESTERN MIDNIGHT CRY," and is published every Saturday, by E. JACOBS, on Arch Street, south side, between 3d & 4th sts., east of Broadway, over the Salsertus Factory.

All communications for publication on the business of the paper, or orders for books, should be addressed, post-paid, to E. JACOBS, Editor of the Day-Star, Cincinnati, Ohio.

TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS,—Editor & Publisher.

THE ADVENT MOVEMENT.

We a long night in sadness
Have waited here below,
For the bright morning's gladness
To dissipate our woe.
At early eve, our numbers
Bespoke the "vision" night.
If tarrying—deep slumbers
Soon closed each watchful eye.
But at the hour of "midnight"
We heard the thrilling word,
"Behold the Bridegroom cometh!"
Go forth to meet your Lord.
From our deep slumber started,
Our lamps the truth disclosed,
That "wise" and "foolish" parted,
The vision would be closed.
That patience might be gained,
Humility and love;
A "little while" remained
Our faithfulness to prove.
And oh, the night-dew breaking,
Some meteor a transient ray,
Our hopes have been mistaking
For glimmering of day.
And of our worth conceited
We our estate did boast;
Now, "lukewarm, blind, poor, naked,"
We near fair Canaan's coast.
O Lord bestow the treasures
Of "eye-salve, raiment, gold,"
That we the sacred pleasures
Of Zion may behold.
For now the dawn is gleaming,
The star of promise bright,
In golden lustre beaming,
Is rising to our sight.
And soon the Sun in glory
Shall every eye behold;
Then "earth's eventful story"
Will be forever told.

S. A. CHAPLIN.

Oswego, Ind., Jan. 30, 1846.

Letter from Bro. Peavey.

Oswego, Feb. 10th, 1846.

DEAR BRO. JACOBS:—

I rejoice exceedingly to know that there is here and there a Caleb and a Joshua, who are willing to receive the kingdom as LITTLE CHILDREN,—in a way that God himself may have ALL the glory. I love that spirit which will submit to be taught of God—that will allow him to correct all mistakes,—that spirit that seeks the glory of God in every thing,—that can yield preconceived views and let God be glorified in their prostration in the dust. Such an one will be led into truth.

I have been much interested and instructed in reading your experience which commenced at the Cleveland Conference. I have not as yet detected any heresy. I am perfectly satisfied with the declaration of Jesus,—"Ye a little while, AND THE WORLD SEETH ME NO MORE," John 14: 19. The Jews, and world, never saw him after he was sealed up in that new tomb:—His forty days stay upon the earth after his resurrection, and his ascension from Olivet; they were entire strangers to, save the witness which the disciples bore to those facts. When they nailed him to the tree, and laid him in the supulchre; they took their last farewell view of that lovely Saviour,—they will see him "no more." And why should they? "FOR THERE SHALL

NO MAN SEE ME, AND LIVE." Ex. 33: 20, see also Heb. 12: 14. Follow peace with all men, and holiness, without which NO MAN SHALL SEE THE LORD," see also, John 3: 3; 1 Tim. 6: 15, 16.

The reason why they will see him "no more," is not because he has not a distinct existence, but because that distinctive existence cannot be seen by the natural organs of vision. Peter, James and John saw him in holy vision on the mount, when there was a "making known of his power and coming;" as all his Israel will see him when they are "made like him," 1st John 3: 2, Phil. 3: 20, 21. These evidences seem to show that that "glorious body" can only be seen by eyes made like his,—then can we "see him as he is."

Now, as Jesus has said "the world seeth me no more;" and as God has declared that "no man shall see me and live: and, as the apostle has said, that without holiness no man shall see the Lord;"—It is obvious that the wicked will never see him. Also that the saints will not see him as he is, until by faith this mortal puts on immortality. "For this corruptible must put on incorruption, and this mortal must put on immortality." How! Answer: "By faith Enoch was translated." Who then will see him as he is? Answer:—Those who have FAITH SUFFICIENT to "PUT OFF THE MORTAL CLOTHING, AND PUT ON THE IMMORTAL." Such and such only are looking for, and love his appearing in a true Bible sense. To such only "will he appear the second time without a sin offering (Macknight) unto salvation."—This is the only passage where "the second time" is distinctly named; and this promised appearing is to none save those who "look for him." The passage in Acts 1: 10, 11; at first sight seems to be in the way of this view; but upon a close examination, I find it sustains the view. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now, who was he taken from? Answer: the disciples. To whom then will he "so come in like manner?" Not to the unbelieving world. No, they see him "no more." But to the confiding, despised Galileans, —to them he will appear the second time without sin-offering unto salvation.

The passage in Rev. 1: 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: Even so, Amen!" Seems to be chronologically parallel with the one in Dan. 7: 13, 14, which had its fulfillment in the 7th month of '44. That is the time when "dominion, and glory, and a Kingdom," was given to him who "came with the clouds of heaven." The clouds here spoken of seem to be the same in kind as those named by Bro. Paul, Heb. 12: 1. The wailing of the kindreds of the earth is evidently the same as that noticed in Matt. 24: 30, and Rev. 6: 15-17, which have had their accomplishment in the stupendous work that God has been doing in preparing the way for the establishment of the everlasting kingdom. The wailing, mourning, &c. represent the state of feeling produced amongst all classes (tribes) of men, whilst those mighty truths were being developed. That conternation and mourning ceased in the 7th month '44; and has been succeeded by the song of peace and safety 1, Thess. 5: 1-4; and this is to be followed by that destruction from which there is no escape.

That the passage cited in Matt. 24: had its accomplishment in the 7th month of '44, is apparent when we compare the question of the disciples, with the illustrating parable of the fig-tree; also taking Luke's version of that parable.—"What shall be the sign of thy coming, and of the end of the (aion) age?" Answer: "When ye shall see ALL (not a part of) these things, know that it is near, even at the doors." What is even

at the doors! Let Luke answer:—"Know ye that the Kingdom of God is nigh at hand." Now at the time the kingdoms of this world became the kingdoms of our Lord, came the end of the age, and as a necessary consequence the previous fulfillment of those signs which showed it to be at the doors.

Now I hear some one asking did every eye see him then? We have already seen that "the world seeth me no more;" also, that "no man can see God and live;" and that the time when the saints see him, is when they are made like him. It seems clear then that the "every eye" that was to see him, was not the natural eye, but the eyes of those understandings which have been enlightened by the Holy Ghost. Every such eye if they have not cast away their confidence, can see him in that movement,—can see that he came with the clouds and received "a kingdom" at that time.

But will not "the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God?" before the saints put on immortality? Evidently he will; or rather at this time has so descended; this descent being parallel with the passages just considered. Well says one, has the resurrection taken place? It does not follow that it has. The difficulty if there be any on that point lays in supposing the events brought to view must all be fulfilled in the space of a few hours. This is an idea that we have formerly entertained; but is not distinctly taught by the apostle. Indeed I see no difficulty in supposing that it may take a few months for its entire accomplishment.

But a few thoughts more relative to the declaration, "the Lord himself shall descend," &c. We have supposed from this declaration that the "Lord himself" would be seen personally descending with these natural or mortal eyes. Now is this language any more explicit, than the following from the Lord to Moses! "I am come down to deliver them (Israel) out of the hand of the Egyptians," Ex. 3: 8. Or this: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever," Exo. 19: 9. Or this: v. 11. "For the third day THE LORD WILL COME DOWN IN THE SIGHT OF ALL THE PEOPLE UPON MOUNT SINAI." This is a type. The antitype is in the passages under consideration, together with Heb. 12: 18-29. Now here is language quite as positive as that used by the apostle. Well, how was it fulfilled,—did they see him with their mortal eyes, in person? Answer: see Exo. 33: 12-23, please to read it in this connexion: I have not room to quote it. "No man can see me and live." If they could not see him and live in the type,—can we in the antitype? But when this vile body shall be fashioned like unto his glorious body, then we shall see him as he is. Hallelujah.

One thing more: "WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. Believest thou this?" John 11: 26. When is this to be fulfilled? Answer: "in the last day," see vs. 24. That last day—the seventh, see 2, Peter 3: 7-10, evidently commenced in the 7th month '44. Then our High-priest "consecrated a new and living way" through the veil, that is to say his flesh. Now who that has faith can die? And who that dies now will be raised to life? Yes indeed, it is a living way,—no death here. O the power of living faith in God. I pant for more of that faith which was once delivered to the saints. It will subdue kingdoms,—it will destroy the power of the last enemy,—it will put on immortality, and give us the last victory. Well the little children of the last time will have this faith. "Thy people shall be willing in the day of thy power." There is a "small feeble remnant" in this part of the state who will receive the kingdom as little children.

Yours, "Faint, yet pursuing."

G. W. PEAVEY.

THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

Jan. 17th, Jesus said, 'Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.'

"The gift of God is eternal life through Jesus Christ our Lord. This gift is intended for as many as God had given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the True God and his redeeming Son. For all such he prays. Ver. 9: "I pray for them, I pray not for the world, but for them whom thou hast given me; for they are thine." His ever prevalent prayer was, that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated soul body and spirit, to the Lord. Ver. 20: "Neither pray I for these alone, but for them also, who shall believe on me through their word."

In this solemn supplication of our Saviour's, there is no mention made of any who shall be saved except those who believe the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures, Rom. 8: Heb. 7: 25. His prayer prevails for them all, "He is able to save them to the uttermost,"—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people the necessity of Divine guidance and succour. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "chosen out of the world." Ver. 16: "They are not of the world even as I am not of the world." Let us notice the leading truths connected with the doctrine of Divine guidance.

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand, or even "live" but "by faith," they need definite pledges of Divine "help in time of need." All the promises recognise our dependence, and the necessity of Divine guidance. We can not go alone, were it right for us to make the endeavor; therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God, and it shall be given him. The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John 14th to 16th ch. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple—Vessels unto honor, meet for the Master's use. To all such this heavenly guide is pledged for ever.

II. These promises belong to His friends, John 15: 14;—to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek will he teach his way." "The wise shall understand." "If any will, (is willing to) do his will, he shall know of the doctrine, whether it be of God. John 7: 17: It is mere history to state that the Advent people WERE WILLING to know and do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home, or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists believed, nay well nigh devoured their Bibles. They trembled at the word of the Lord. They had "the beginning of wisdom." They meekly, diligently, prayerfully and perseveringly, sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to teach them HIS way. He has done it as certainly as he is the true God.

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning" waiting for Jesus." Such are "blessed. They look for" and "love His appearing." They are "led by the Spirit of God," and having "the first fruits of the Spirit," they exclaim within themselves "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour's promise to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for all "all who believe on Him through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as ours, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If therefore they have failed us we can not claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to receive it; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If for illustration, I had been supposed to have failed in my business engagements during a series of years; then all would suspect me. They could not confide in me; but suppose further, that I could, by bringing forward the documents in the case, show all who would listen, that I had done just what I had agreed to do. Then confidence would not only be restored, but greatly confirmed, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to his trusting, crossbearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. 1: 11. Faith is the substance of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are supposed to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2nd Advent, have occurred just as God designed, then our ground of confidence, remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "His way," He led us at each point to do His will, Amen!

V. Divine guidance does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly. Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or, that he employs his people to do his pleasure. It is bold infidelity to admit that anything can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is not God.

VI. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned his people. In the plenitude of his mercy He has provided that we "understand," so far as necessary to do His will,—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not

understand as angels, but as christians. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet, Cyrus had "not known Him." Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then he was laid aside as a thing of nought. God makes "the wrath of man to praise Him, and "the remainder of wrath" will He restrain. He who thus uses Napoleon as Nebuchadnezzar, Caesar or Cyrus as the revealed revolutions of earthly empire demand can certainly employ his obedient children. He does not guide them in their mistakes, but He employs them, notwithstanding their mistakes. He verifies his promises to them in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear flee from their Lord, and leave him "alone;" it fulfills scripture. Does Judas sell, and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2nd Advent people, God has led them in "His ways" at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerve them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a blessed necessity to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, trembles and loves. "I am a worm and no man," before this wonder working God!

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning Him. Like that resting on our Saviour. "Thus it behoved Christ to suffer." "A bone of Him" could "not be broken" by the executioners; because the scripture type, the passover could not fail of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial"—the "fuller's soap," and the refiner's fire" must do its work—on and in his people. Character must be developed. Those who have not "oil in their vessels," i.e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom—no more, than He intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not "oil in their vessels." Such would want "the door" open after it was too late." The necessity for this development, is indeed, dreadful; yet there is this necessity. Thus it is written: "The scripture must be fulfilled." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They know that God is

true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his promise or his Providence; but wait on God, as did Moses in his emergency,—as did the Disciples, before the Pentecost. This confidence urges them with more importunity to his throne.—He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the weakness of his obedient children nor "the wrath" of their foes, can defer, or defeat the Divine purpose. God's "counsel will stand and He will do all his pleasure!" Hallelujah, Amen!

VII. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, crossbearing people. Who would, or who could believe God, if, in such a crisis as that just preceding "the consummation," He should fail to fulfil his word? "If the foundations be destroyed what can the righteous do" toward trusting in God! The Lord is in his holy temple—His eyes behold, His eyelids try the children of men (Ps. 11.) To deny the fulfilment of Divine promise since '43 to those who look for and "love his appearing" is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which hath no forgiveness." We "know how that afterward when he would have inherited the blessing he was rejected," Heb. 12: 15-17. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way!—To those who do not "hold fast the beginning of their confidence, steadfast unto the end! What promise is there for those who "let go" their confidence in God's guidance, in order to get a better hold, somewhere in "doubtful chronology?" As the lamp of life shines only on the believer's pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God's guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the spirit's aid! One class was ashamed; the other sunk down deeper into God. One class attempted to justify themselves; the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches or from "doubtful chronology;" the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast away "the beginning of their confidence." These are holding it fast "steadfast unto the end." Amen!

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings,—to bear "their cross daily," till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence,"—draw back from much that God had "sealed" by his spirit, or by his Providence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the spirit's message to the church of the Laodiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and ought to be suppressed, no more, than the truth of Christ's coming. It shows that the great event is just upon us. Men cannot be converted by denying God,—drawing back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly "ear in preaching the Judgment, right on men, when authorized from the word and Providence God to believe that it is so. If there be any honest hearted—who have not concluded "to the counsel and deed "of those who" deny "the truth of Divine promise and Providence, they may be benefited. It certainly can lull none

to sleep. Who "have an ear to hear" to be assured that the burning splendour of the day of God, is just opening on the world!!! It shows believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "present truth." The faithful servant gives "meat in due season." The points in the parable having been passed,—the virgin band broken up,—the clamor about the door, being heard, it proves that the season for this portion of meat is "due." The promise and Providence of God, proving a fulfilment of this portion of the Parable, I dare not withhold the truth in its "season." The responsibility of this truth is thought to be great, but is not the responsibility of suppressing truth, inconceivably greater!

VIII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

The parable of Mat. 24: 45-49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43.—Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not."

The facts preceding a marriage are employed for this purpose. All the action in the parable, precedes the nuptials, and marriage feast. Is not this so? If so, then, in the fulfilment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while waiting and watching for the coming of the Son of Man. It is not Judgment; but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth, in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light,—one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamour about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable.—They represent the feeling and action of adventists in view of their Lord's coming. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He speaks in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. 13: 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches, against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called, in this parable. They may know, as nearly as unbelievers know, that if the Son of Man should come at any one point in the parable prior to the end, the rest would remain unfulfilled. Those "jots" would so far fail.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?"—Was not his answer pertinent?

2d. The parable represents the action of Adventists in view of his coming. Those who knock do it with the full conviction that they can, and ought to enter.

3d. There is a different feeling and different action among the self-deceived; after he comes

he "knows them not." They "wail," and he cuts them asunder.

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus standing very near, cries "Whoever doth not bear his cross and come after me, cannot be my disciple."

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith "after the time passed." The Midnight Cry cross was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back" to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmerist sorcery had guided those who are in Scripture, characterized as God's people. We are the "off-scouring" of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting "a snare" for the world. Still we have "nothing to glory in, save the cross, for necessity is laid on us—"yea, woe is unto" us if we "preach not" the truth of Divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, must bear the cross. The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to his dear name, he makes his "reproach" "greater riches" than all sublimity things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. The world, the flesh, and the Devil will not consent to the door's being shut. It brings JUDGMENT TOO NEAR, makes it too CERTAIN.

Mark! None can deny that there is a shut-door in Advent prophecy—that Jesus is answering the inquiry, "What shall be the sign of thy coming." None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. Can any but Infidels deny that they have occurred by the DIRECTION of Providence? In view of God's promised guidance, dare any but Infidels, deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene preparatory to the Second Advent, cannot have transpired "without our Father," Mat. 10: 29. If so, then the Advent cause is the cause of God, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say "I know you not." This will lead to the "wail" of the wicked; Mat. 24: 30.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man.—The entire action of the virgin band in the parable precedes the marriage. So the action of Adventists designed to fulfil the representation, must take place in view of his coming, before he discards, and consequently, before he damns them. This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross, (John 13); also that which attaches to the salutation. Any view of these portions of truth which avoids the cross, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus, except we take the cross too. Those who will not "confess Christ" in the shut-door, dare not in the "New

Commandment. They are on the popular side, avoiding the cross in these points, and justifying, so far, the disobedience and unbelief of the church and world.

So then, the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!! Instead of confessing the spirit and providence of God in the past and present state of the once Virgin band, they confess to the world—"draw back" from the cross of "present truth," and yet will have it believed that "the door" is open still! The clamour about the door has occurred since the Cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired, and gone away from the closing scene of strife—has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's sway!!

It looks like admitting the Divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "O fools and slow of heart to believe all that the prophets have spoken—ought not Christ to have suffered?" &c. Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as "foolish," for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written and thus it must be," that one part would wish the door open after it was "shut." "The scripture cannot be broken," therefore all must take place before the Lord answers them "I know you not." How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant-keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in the time to look with unyielding confidence for the coming of Jesus; as that there is a God. That he is near "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw his hand from those who trust in Him, and fulfil the scripture relative to the coming of his Son.

IX. There is finally, a necessity for the experience connected with the shut-door. There is need for the "shut door" to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark 7 days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there is a shut-door in the same discourse of Jesus, in reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among Adventists whose light goes out, (or faith fails) are "foolish." They must be detected before being rejected. "REMEMBER LOT'S WIFE" said he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of divine promise and providence for a pillar of cloud. "What is the chaff to the wheat, saith the Lord?" Doubtful chronology is sliding sand, God's promise is an "EVERLASTING ROCK."

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. "The stone" was "cut out" from its parent mountain, not left in it; and does not this include the living saints? Those who "sleep" are already out of the reach of worldly influences; but those who are alive need to be separated from sin and sinners. The stone must be "cut out" before the kingdom can be "set up." The princi-

ple pervades revelation; Luke 10: 10, 16. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. 4: 17; Heb. 17: 17; Rev. 22: 10, 12. This principle and the above facts sustain the shut-door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who applied "too late," "Indeed I do not know you."

Let those who suspect the promise and providence of God in the fulfillment of Advent prophecy, read Acts 13: 40; "Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE believe, though a man declare it unto you." In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of "present truth," you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world, you condemn God, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, "If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then." This is the doctrine of this discourse. We had better rush on forked lightning, than "deny" the Holy Ghost in the Advent experience—better be plunged into a fiery furnace, than deny God who is a "consuming fire."

The points of the parable have been by Providence, verified down through the shut-door to the clamor of those whose light of faith failed them. As a sparrow does not fall "without our Father," this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. "If we deny him, he CANNOT DENY HIMSELF."

To prevent the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to doubt, and they dare not, cannot trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We "walk by faith," not by doubt—by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect "slough of despond," in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would "deceive, if possible, the elect;" and no marvel, for Satan himself is transformed into an angel of light.

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfulfilling promise of guidance. He says, "My sheep hear my voice and they FOLLOW ME." His doctrine of Divine guidance and Divine Providence is certainly a very different compound to feed the "little flock" from that of doubtful chronology or mesmerism. One is "from Heaven" the other from man.

The "Advent Herald" contains the confession of G. S. It has not, to the knowledge of any of whom I have inquired, disclaimed his strange statement that the power that guided the Midnight Cry, &c. was mesmerism. It is, if so, responsible for that sentiment. God holds it responsible, and it must be held so by us until it confesses Christ's truth, in opposition to G. S. A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28 '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Son."

This is a virtual denial of the promise of Divine guidance and the Providence of God, which Jesus taught. His "guiding spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving "his appearing." True he led Israel and his first disciples "by a way they knew not," yet he guided them in "his way." Amen. This is all that is claimed in relation to the Advent movement. God has guided us to do his will in-

fallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered—now he is coming himself to reign—and I must confess him in all his truth—in all his commandments; Rev. 22: 14.

The falling away of the foolish, and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

As the Apostle Peter proved Judas' fall by prophecy, (Acts 1: 16, 18) so can we read our severest trials and the fading light of "the foolish," directly from scripture. How else can we account for the apparent failure of our expectations? Divine promise has not failed, cannot fail. We did not apprehend fully our Lord's design, but now seeing this delay and apparent failure was revealed, we see it was designed to test character, before the Lord shall say to "the fearful and unbelieving," "I know you not."

One word to those who say that they cannot see; rather for the instruction of those who can see. Those who were unwilling to admit the truth of Christ's Messiahship found an excuse—those not willing to see the second Advent at hand, found a reason—those not willing to take the cross of the "New Commandment," explain its binding authority away, as easily as does the infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord"—Sovereign of our whole being—our faith and our worship. Then we can see, then we can take up his cross—"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "glory, honor, and IMMORTALITY." Amen.

J. B. COOK.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, FEBRUARY 23, 1846.

THE STRAIT GATE.

O how exceedingly strait the gate, and narrow the way that leadeth to life! Many that have had "boldness to enter in to the holiest by the blood of Jesus, by the new and living way," and have thus seen the glory, and tasted the joy of the everlasting Kingdom; have felt as though they would never again be thrown in the crucible—the "furnace of affliction" in which he hath chosen his people. But it must be true, that the changing from "glory to glory, even as by the Spirit of God" until brought into the same image, is a furnace work from beginning to end; for, says Job, "When he hath tried me I shall come forth like gold." Job 23: 10.)

Since there is a duty pressing upon my mind, once more to trouble my brethren with a little experience God has given me in the furnace during the past ten days, I will try to talk it out in childlike simplicity, and then, as in all other cases of duty, leave the event with God. God will have his own way in enforcing upon the minds of his children, the duty of ceasing from man—and sanctifying the Lord of Hosts himself, in their hearts. Had the ties that have hitherto bound us to earthly associations, been sundered faster than they have, the result might have been perilous to our eternal interests. O how true it is, that "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103: 13.

After returning from the Conference in Indiana, my mind became much exercised upon the words of our Lord in Luke 14: 26, 27.

"If any man come to me, and hate not his father and mother, and his own life also, he can not be my disciple; likewise, whosoever he be of you that forsaketh not all he hath, he can not be my disciple."

On Tuesday morning of last week, before leaving my house for the office, I went to my wife to tender the usual parting salutation, when she remarked that she no longer desired me to salute her, only as a Sister in the Lord. This was an innocent expression, and put forth in the integrity

of her heart; but at the time, I did not receive it in the meek Spirit of my Lord and Master. Since I had been led to see and receive the Kingdom of God as a little child, I had frequently said that my family were entirely given up to God; I said it honestly, and truly believed it, and believe it still. But while it was true that I had given them up to God—it was also true that, while Jesus said "forsake" I had stayed to see what he would do with them. And now the time had come for me again to decide whether Jesus had left any commands too hard for me to obey. For a little while the words of Jesus, alone, above written, rolled upon my soul like the waves of the ocean, in quick succession, and poured around me their notes of thunder till I was glad to say, I will obey the Lord though it cost me a thousand lives. The resolve was so soon made that the pains of hell gat hold upon me. I now found that my wife was dearer to me than a hundred sisters in the Lord. I lingered a few moments and then bade the wife and children farewell, with the assurance that I would see them no more till I had learned more perfect submission to the will of God. O the anguish of my soul for three or four days, no language can express. The trial to my wife was very severe; but more on my account than her own. She was anxious for me to obtain the victory that I sought, over all earthly ties; and fearing she might have added to my sorrow, she requested one more interview with me, and then she would give me up for ever, for Christ's sake. I went and washed her feet, which office she, in turn, performed for me, when she became resigned, and submissive to the will of God.

I had buried four lovely children at different periods, but I now had five and a companion to bury at once. My anguish of soul became so deep that it seemed to me I must sink under it—though I felt no guilt or condemnation, after the soul-melting season before alluded to on Wednesday P. M. In the midst of all this trial I felt the sweet assurance that it was the Lord's work, and would be for my good if I offered no resistance to his truth. In this state of mind I began to enquire with Peter, "Behold we have forsaken all, and followed thee; what shall we have therefore?" (Mat. 19: 27.) I soon began to see that there was a preparatory work to be done for his people, before they could fully enter upon the work of judgment named in the following verse: And they that fully obey this command are to have a hundred fold now in this time, of the same kind, with the addition of persecution, and inherit everlasting life. But the mass of brethren, willing to justify themselves, tell me, that to "forsake" all, in the sense of the text, is not to go away from it, but to forsake it in our hearts; and such method too, answers the purpose of those who awfully fear the influence of Spiritualism.

I had spent weeks and months away from the home that had presented as many endearments as ever entwined around the human heart. In all my labors, trials, and sorrows, while braving the shafts of public odium and scorn, and weathering the dark storm of unholy wrath that fiercely raged against the defences of Jehovah under which I had taken shelter—I had ever turned my weary steps to the circle where no unhallowed foot had dared to tread. Here I always found a comforting sympathizing heart whose devotion and affection increased and strengthened with every advance I made toward the perfect image of my Lord: The affectionate caresses of my children grew sweeter each succeeding day, while I studied conformity to Christ—the Christian's only pattern. I loved my family. I felt that I ought to love my family; for when the world had cast me out as evil, I was still to them, a crown of glory,—when the church I loved; forsaken, hated, and wounded me, they administered the opiate to heal my wounds. When my brethren who had only known how to live by the pulsations of my heart, while it drank in the instructions of Jesus, turned around and breathed in my face the fumes of the Opas, still sweet and soothing was the music of home.—Still warm from affection's gushing fountain was my welcome there, while the glory and joy of our morning and evening devotions were heightened, as the line of separation increased between God's people and the world. These were some of the ties that bound me, when the following words of Jesus, came with power to my heart. "If any man come to me, and hate not his father, and mother, and wife, and children," &c., "he can not be my disciple." Can this be like my Jesus? Are such pure and holy joys as these to be thrown in the dust and ruthlessly trampled upon for Jesus' sake? Has the commands of Jesus become a car of Juggernaut, to crush for ever affection's ties—the only thing of earth worth the trouble of transplanting in Eden! But Jesus said, "forsake"—it was the King's com-

mandment—it was urgent—it must be obeyed immediately. I felt that if I refused obedience a moment longer it would be perilous indeed: Though often, and long absent from home, a "poor pilgrim of a stormy day," I never before, for three days and three nights, felt in my heart that I had forsaken all for Christ. During these few days, of course, almost every one concluded that I was either crazy, mad, or possessed with a devil—not excepting my own brethren. Though called a Spiritualizer, I know I was doing no more than what Christ commanded, and that I was doing it for His sake alone. I found that strict literal obedience, would accomplish the same now, that it did in the days of Hebrew memory, or Gospel times. It heated a furnace for me, seven times hotter than it was wont to be heated. My brethren, like Job's three friends, concluded that I had been guilty of some awful sin that I was obstinately concealing—and dark forebodings, whisperings, and "railing accusations" began to be prominent themes.

While my heart was warring to the very core to know the requirements of the Lord at my hands, a new circumstance came into being, which added seven degrees more to the furnace. A Sister Curtis, from Oberlin, that had been with us for some few weeks, and had manifested an excellent spirit, (and does yet, as all of us know,) advanced the idea, that in the glorified state—when the restitution had taken place, the children of God, though no longer "male and female," would be united in pairs, and that God had shown her that I was to be her companion in the eternal world: Some say she stated it differently, but this is the way I understood her.

This was enough to set in motion every thing in the shape of chaff, indeed a perfect tempest was created in a short time, though I disclaimed all kind of sympathy for such view, in the absence of all scripture testimony. This circumstance was wrought up into capital enough to feast the children of the devil for some time. It was a circumstance, absolutely necessary, for without it, how could "all manner of evil" be spoken falsely?

This experience has not been of my own choosing, and I know not why I have had it, unless it be for the purpose of fitting me for something in the future that I have not yet seen. As far as the present benefit is concerned, it is worth more to me than the experience of my whole life. I no longer "despise the chastening of the Lord, nor faint when rebuked of him." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." My joy, since the Cleveland Conference, had been uninterrupted, and I had the consolation to know that no man had now taken it from me. The Lord best knows how to bring about his great designs, and purify to himself his peculiar people. I learned in this trial what God had taught my companion without it, the duty of regarding her, only as a sister in the Lord. It has also been a very blessed thing in the hand in this place. It has discovered a certain kind of chaff which probably could never have been developed by any thing short of the erroneous idea that, "in Christ Jesus" there is "male and female." God is now making manifest the secrets of all hearts. He has demonstrated to us, that unholy ties can no longer exist among those he loves. It is the one that overcometh that is to have "power over the nations." Overcometh! O bless the Lord, for the joy I have again experienced. The blessings pronounced upon the head of Joseph, are the blessings now falling upon the subjects of the Stone Kingdom. (Gen. 49: 22-26; Deut. 33: 13-17; Dan. 2: 34; Mat. 21: 43, 44; Rev. 11: 15.) By brethren, Joseph was betrayed—cast into a pit, taken out and sold into Egypt—overcome the temptations of the woman—falsely accused and cast into prison, where he obtained power with God to read other people's hearts—interpret dreams; then brought into notice before the Egyptian Court, after which the store-houses of the Kingdom were placed under his control, and the famishing ones that betrayed him were brought to worship at his feet. Q what a glorious train of thought! As seen by the above quoted texts God has made this a lively figure of the deliverance of his people. We have realized in our history, the dealings of God with Joseph, down as far as to the prison, and shall soon have power over the nations. One point more is to be reached in the work of overcoming and the work is done: We have got to bear all manner of reproach and indignity, in the same spirit and in the same manner that Jesus did, and then one "will chase a thousand, and two put ten thousand to flight."

The trial above alluded to, has turned out to be one of the greatest blessings we have ever experienced. The quantity of dross purged away during this blast of the furnace has been small—though the trial was severe. Another heat or

two and "judgment shall be given into the hands of the saints of the Most High." Gold never gains in quantity while in the crucible, consequently those who are laboring to add to the quantity, are opposed to the purifying work. (Mal. 3: 3.)

Relative to the many false reports abroad we have no explanations to make, only to say to the "little flock" that the only effect they produce among the children here, is to cause them to "be exceedingly glad," knowing their reward is near. Why should evil reports trouble us? Hearts that have never dealt truly with the Lord, can never deal truly with those that follow him. How easy to see that an unholy, unsanctified heart is utterly incapable of conveying to any mind, in any way, a correct impression relative to God, his people, or his truth. If the type upon our press are out of place, and so disarranged as to produce contradictions and tell falsehoods, we may take a thousand impressions from them in succession, and the last will be just as false as the first. A right impression can never be had from them till they are placed in order. Scribes, Pharisees, and hypocrites, make it a large share of their piety to confess their impurity; yet they will not—indeed can not see their incapacity to represent our case correctly. We can best see the impurity of our own hearts in the light of God's word, by which alone we can be sanctified. John 17: 17.

I will add, that so far from the doctrine of spiritual wives being advocated among us, the direct opposite is the case. Turning the grace of God into lasciviousness, is probably one of the last temptations with which the subjects of the Kingdom will ever be assailed. We believe Christ is "the way," and that it is the present duty of Christians to live as he did—a life of celibacy, for the Kingdom of heaven's sake. Our families are a hundred-fold dearer to us than ever before—when we can see them, (as most of us do) united to Christ.

THE MEETINGS.

The meetings are still continued at private houses every day and evening. They are so crowded evenings that many are unable to obtain admittance. The most of the brethren have seen it their duty to leave their work, and otherwise fully to obey the commandments of our Lord in Luke 12: 22-44. This has produced "no small stir" in the community—though none have been more slow to "do and teach" these commands than myself. As at the first Advent, many came to ask questions—"watch for iniquity," or to entangle the brethren in their talk; such, uniformly go away confounded by the words of Jesus. They have learned to pronounce the text, "If any provide not for his own house, he hath denied the faith and is worse than an infidel," as readily as opposers in '43 did the text "of that day and hour knoweth no man," &c.

There is a dispensation for gathering together in one all things in Christ, (Eph. 1: 10; Mat. 13: 30;) and that gathering is to be at the sound of the Shepherd's voice, John 10: 3, 4. When he calls, it is for his children to receive the Kingdom, Mat. 6: 33; of course they must leave all if they will obey his words, Luke 14: 33. Those that thus obey him are his children: He has said "seek not," "all these things shall be added" &c., and we feel no disposition to charge Jesus Christ with having denied the faith and being "worse than an infidel." The truth of God makes many of these people rage and gnash their teeth as it used to do when Christ first taught. They lose all regard for others, and all respect for themselves, in the midst of the wallings into which they are thrown by the word of God which is now judging men. Of this class, there is a Mr. Lockwood, formerly from the east, a member of what is called the Disciple's Church; he insists upon abusive epithets upon the brethren, taking up their time in meeting, notwithstanding he has been unanimously requested by a rising vote, repeatedly, to desist from these interruptions.

After writing the above, I went to the meeting at Sister Moore's on Wednesday evening—the house was crowded as usual, & while the exercises were proceeding, an infuriated mob of 2 or 300 individuals came around & into the house, with the avowed determination of giving me a coat of tar and feathers. Though there was much noise, obscenity, and profanity, I felt called upon to rise and read from the words of my Lord, those portions that had been long neglected. No individual was able to show cause why his truth should be longer neglected, yet my honest endeavors to do and teach that truth, was the heaviest charge that could be brought to bear against me. In such a cause, I felt that it would be glorious indeed to suffer. I committed my all to God, and he gave me this little prayer, "Deliver us from evil," which proved effectual; for though I was colored a number of times, not a hair of my head was harmed. I attribute my deliverance to God alone, who shall have the praise. When he sees that I can subserve his cause by suffering, he will give me submission and strength according to my day.

Letter from Bro. Chaplin.

Orwego, Ind., Jan. 30, 1846.

DEAR BRO. JACOBS:—

Duty urges me to send you a trifle towards your paper. Forgive my neglect in this matter, and the Lord forgive me, and help me to reform in future. I also communicate a few thoughts for your disposal. Our brilliant Lamp, "the sure word of prophecy," was designed by the "Father of lights" to guide "the children of light" through the darkness of this present evil world, along the "path that shineth more and more unto the perfect day." When this day dawns the Lamp's rays are lost in the brighter effulgence of the "Sun of Righteousness."—At this point, faith is lost in vision; and to this point the "just live and walk by faith," and thus honor God by believing, trusting, and obeying his word. At this point begins "the day of the Lord," "the great day," "an appointed day," and "the day of judgment and perdition of ungodly men," "that day" when "a crown of righteousness" will be given to all "who love his appearing." The "sure word" discloses, that, antecedent to that day, four earthly powers would successively rule in this revolted province of Jehovah's empire, and that these usurpations would then be succeeded by a "Kingdom set up by the God of heaven," governed by the Son, "the Heir of all things," and possessed by his saints who are "joint-heirs with him," which is to stand for ever. That "word" also discloses, that this last Kingdom is to commence, or be "set up" "in the days" of "Gentile rule," at the very close of earthly kingdoms' sway. A "stone cut out" symbolizes the one, and "feet of iron and clay," the (extremities of the great image, symbolize the division of the other; and these co-exist, for at least, a short time. And in our Saviour's descriptive prophecy, those who go forth to meet him, are expressly termed, "the Kingdom of heaven," (Matt. 25: 1.) Let us converge the rays of our Lamp on this "Stone Kingdom," and see its general and particular features. First, as to its origin. "Cut out," says the prophet, (Dan. 2: 34.) "Come out," says God's command, (Rev. 18: 4; compare ch. 14: 8-12;) and "went forth," says the Saviour, (Matth. 25: 1.)

These rays show, that, on the principle of the impossibility of serving two opposing powers, an entire separation takes place between God's "people" and Babylon; between the "Kingdom of Heaven," and the "Political and Ecclesiastical world," between those who "worship God" and those who "worship the Beast and his Image." Thus the "Stone," "the Kingdom set up" commences. Our Saviour particularizes the manner by which he brings out and manifests this "Kingdom of Heaven." Descriptive prophecy, the prophetic periods, and the Signs to precede the establishment of this Kingdom, indicated a certain year as an evident point for the revelation of the expected King.—All was made plain upon tables, and contrary to expectation, though in accordance with the "sure word," the vision tarried, and the expectant ones became remiss in watchfulness.

Again, the brilliant rays of God's word fell upon a reflecting point, and expectation rose to the highest pitch, and again the waiting ones were disappointed, and the trimmed lamps showed a "little while" to test the allegiance of all; and separate the true from the professed subjects by bringing them completely under the direction and authority of the word of truth. Here the light fell upon a "narrow way" indeed, and some close commandments constitute a very "strait gate." But the "willing and obedient" take the "yoke of Christ upon them," and thus acknowledge him KING. This "little while" and "narrow way" being both longer than anticipated, many of the "children of the Kingdom" who are not over wise in their generation have gone from the lovely Philadelphia church into lukewarm Laodicean.

How many can plead perfectly guiltless of the Saviour's solemn charge, (Rev. 3: 15-17.) I know not. But I hope none concerned will reject his friendly counsel, (vr. 18;) to procure gold, raiment, eye-salve. Gold signifying faith, (1 Pet. 1: 7; Jas. 2: 5,) raiment, righteousness, (Rev. 19: 8; Ph. 3: 9;) and eye-salve, the Spirit's in-

fluence and teaching, (1 Jno. 2: 20, 27; 2 Cor. 1: 21, 22,) are indispensably requisite, that "we may be found of him in peace without spot and blameless." The "cutting out," "coming out," and "going forth" are not without a glorious design. Christ will yet more gloriously manifest the "wise virgins, members" of the Philadelphia church, and subjects of the "Stone Kingdom;" but in order to this we must be saved from our "lukewarmness," "blindness," poverty, "misery," and "nakedness." 'Tis as unsafe in Laodicean lukewarmness as in Babylonian worldliness. A class of promises disclose the future privileges of the subjects of this Kingdom. (Rev. 3: 20; 2 Cor. 6: 16-18; Rev. 3: 9-11; John 13: 7; 14: 18-21; 23: 17, 23, &c.) Some have construed these and kindred promises, as though they were designed to dissipate the great truth of the coming of the Lord Himself; but Christ "in us the hope of glory" is designed to prepare us for the "glorious appearing."

As in nature, we witness twilight before sunlight-splendor, so in "the setting up the Kingdom," its glories are ushered in by degrees. "The day is to dawn, and the day-star to arise in the heart," before "the perfect day" when "the glory of the Lord shall be revealed and all flesh see it together." The "precious light of coming glory" is to reach the "hearts" of the "children of the light and of the day." The energies of the "quickening Spirit" will prepare those "who are alive & remain," for being born into the "mountain Kingdom" which is to "fill the earth," at the same time that the earth "brings forth." (Jno. 3: 3; Rom. 8: 11; Isa. 66: 8; 26: 17-20; Ezek. 37: 12-14; 1 Cor. 15: 46-57; 1 Thess. 4: 13-17.) The sleeping children "all died in faith." The nature of their faith and trials are described (Heb. 11:) So the faith of the waiting ones is to be tested, (Rev. 3: 18, compare 1 Pet. 1: 7; 4: 12-14; Dan. 12: 10.) And now, relying upon the account some dear brethren give of their experience, may we not rejoice that the "Day Star" is even now rising? I trust, that ere long, its quickening, enlightening, transforming, influences will reach every heart. O, blessed Jesus, give us all "The MORNING STAR." This bright precursor of the day, gives cheering and certain evidence, that soon, very soon, the "Sun of Righteousness" will arise, (Mal. 4: 2; Ps. 19: 5.) This "Spirit of glory and of God" resting upon the subjects of the "Stone Kingdom" assures us that, "the Lord himself" will soon descend when the "Stone" will become "a great mountain and fill the whole earth" through the resurrection's taking place.

Respecting the King, a class of scriptures make it certain that he receives his Kingdom, crown, and throne, before he comes the second time. (Dan. 7: 13, 14; Rev. 11: 16; Luke 19: 12-15; Matth. 25: 31; Rev. 14: 19, and 19: 12.) The beloved disciple (Rev. 11: 16-18,) shows what events follow his coronation. Dear brethren of the "Stone Kingdom," events occurring since the 10th of the 7th month, and now occurring, strongly shew that Jesus wears the crown. "Hallelujah, the Lord God Omnipotent reigneth." Amen.

This voice is heard before the marriage of the Lamb is consummated, (Rev. 19: 5-9.) Yes, it appears that we may now call upon "Zion to awake, to put on beautiful garments;" and even say "thy God reigneth." For one, in this fearful "little while," I have endeavored to avoid "smiting any servant." Some are endeavoring to gather a few more guests; but, for myself, I have felt that my poor ministry to the professed churches and the world was closed; though sometimes, fearing I was not doing my duty, I have been almost impelled to sound the note of warning, yet providence has sometimes seemed clearly to hinder; and, at others, my own solemn convictions of "PRESENT TRUTH" have restrained me from addressing those who "will not have this man reign over them." I now see, I have enough to do in heeding my Saviour's counsel relative to my poor Laodicean situation, and in exhorting my brethren "So much the more as I see the day approaching." Amen.

S. A. CHAPLIN.

P. S. Bro. Jacobs, I have visited the church

in Laport Co., where the brethren Joseph and N. Catlin reside.—Found Joseph in his tent, waiting for the cloud to move, and expecting the "consolation of Israel." N. M. was comforting the brethren and searching for "Olive berries." I tried to point the brethren to the "glory that should follow." The brethren gratefully remember Bro. Cook and Greenleaf. Bro. Willard kindly accompanied and conveyed me thither.

S. A. C.

Letter from Bro. Hotchkiss.

Auburn, N. Y., Feb. 9, 1846.

DEAR BRO. JACOBS:—

We give thanks to our Lord and King that he has so inclined the hearts of some of our dear brethren at the West, and anointed their eyes with eye-salve, so that they not only feel the power and see the glories of the kingdom of God, but have also given them a wisdom to defend the truth which all our enemies are not able to gainsay or resist. Never has a truth been more thoroughly hated and despised by most of those who are looking for Jesus, than that truth so clearly taught in the word; which shows us the manner of the coming of the "same Jesus."—The bible views of the coming of Christ, first began to be published in Western New York at the commencement of the Jubilee year in the spring of '45, answering to that part of the Antitypical day of atonement when the High Priest laid aside his fine white linnen garments, representing our faith in the coming king, and puts on the royal or kingly robe; Lev. 16: 23. This it will be observed, is after the sin-offering had been slain, and the Atonement Goat had been sent away into the land of separation; (Margin, 22 vs.) It has been generally overlooked that the atonement was made with the live goat, and which was to be presented "alive before the Lord"—"shall be presented alive before the Lord to make an atonement with him, and to let him go for a scape-goat into the wilderness; vs. 10. This we see was done after the reconciliation of the holy place was made (vs. 20), and the atonement for the Priest and his house was also made. These types if they teach any thing, show us that Christ after he had showed himself alive before witnesses, enters as the great High Priest at the right hand of God in these "heavenly places," (the most holy, of Daniel 9: 24, which was anointed on the day of Pentecost,) to perfect the work of atonement or one-ment—which is done or carried on and perfected in the believer with groanings which cannot be uttered. Rom. 8: 26 compared with vs. 9-11, shows that the spirit here is Christ's spirit separated from the body, ("land of separation") and called the Holy Ghost. The spirit of Christ can present as the great officiating High Priest, his work of love and mercy as the sin-offering savior before the Father, the plea for pardon and eternal life in behalf of the ruined sinner.

A careful examination of the word will give us the view of the character of God, as exhibited to us in the work of salvation, under three distinct characters or office-works; not three separate and distinct personages, for there is but one God; but there are three manifestations of God. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" 1 John 5: 7. This heaven is to be understood as the same, as that defined by Paul. (Eph. 1: 3, 20; 2: 6; 3: 10; 6: 12, margin;) where Christ is seated at the right hand of the Father during the gospel age: at the end of which he descends from heaven (having reconciled the holy place) that the will of God might be done, in (not on) earth as it is done in heaven. Here we are taught that God during the *aton* or age in which the reconciliation was going on in our minds, accomplished that work by the united testimony or record of himself in his three great official acts—First, of a Father, to whom application might be made by presenting the benefits of the sin-offering made by the Son. Second, as a son who could say to the Father, I have suffered, and here is the blood of God (Acts. 20: 28) which is incorruptible (1 Peter 1: 18, 19) and by which the sinner who will have faith in my promised "restitution" can

have the privilege of being made a "partaker of the divine nature;" see 2 Peter 1: 4; Heb 12: 10; Heb. 6: 4, 3: 14. In these four quotations are four different terms to express the same meaning, and the time for which, is at the end of our faith. Third, as the *Holy Ghost or Spirit*, who makes the application of the blood of Christ under a distinct office-work from the sin-offering of Christ. Christ said of himself "I am the Truth as well as the way and the life." "The word" was not only God, but was made flesh. The comforter which Christ promised to send, he called the *spirit of truth*; John 14: 17. If Christ was "the truth," then the *spirit of truth* was the *spirit of Christ*, as Paul shows in Rom. 8: who was in the believer to make intercession, &c. This promised gift could not come, until Christ had died as the sin-offering goat. "If I go not away the comforter will not come unto you, but if I depart I will send him unto you." Again he says, "I will not leave you comfortless—I will come unto you." Here is the antetype of the scape-goat who ever liveth to make intercession for his people.—Christ though he was slain for our offences, was raised again for our justification.

This work of God carried on in these heavenly places, the antetype of the most holy place in the tabernacle built by Moses, which was the shadow of good things to come, is symbolised by the *Mercy-seat* and the *two cherubs* which God commanded should be made out of one piece of pure gold; compare Ex. 25: 17-21 with 37: 7-9. This *Mercy-seat* and two cherubs symbolizing the office-work of the Father and Christ for one cherub, and the spirit of Christ for the other. The two cherubs were a perfect resemblance one of the other. The three were a covering and a defence to the violated law, whilst the outstretched wings of the two cherubs bending over and looking downwards, representing the active part which those took in securing "this restitution of all things spoken of by all the prophets since the world began." All the types had an application to some future good. And the spirit now shines upon the word, to show us that these things, hid from the eyes of every living soul except the High Priest at the end of the civil year, represented the office-work of God carried on in our earthly house or tabernacle, and not to be understood until the veil, that is to say, his flesh (Christ's) is taken away.

These were the symbols of the office-work of God, not a symbol or representation of God, for all such likenesses were forbidden. God is a spirit, and they that worship him must worship him in spirit and in truth; and to illustrate this, it is said (Ex. 25: 8) that the tabernacle which was to be made was to contain the sanctuary, and God would dwell among them; and in the 22d vs., "and there will I meet with thee, and I will commune with thee from above the mercy-seat from between the two cherubims which are upon the ark of the testimony," &c. Whenever the direction of God was sought, it was done at the golden altar typifying our consciences; (Heb. 10: 22; Lev. 16: 19,) which stood before the mercy-seat, but hid by the veil. How plain this teaching. See one more type connected with the day of atonement which has not been duly considered.

The antetype of the atonement reaches down to the end of the gospel age, when the antetype of the daily ministration ceases. During the six thousand years the object of faith and hope of all the saints has been the fulfilment of the promises at the end of the age. Before the age ended, it was the duty of all to do work and labor by pointing down to the end when there should be a rest for the people of God, and this labor in the vineyard would then come to an end and no more work should be done. In the type of the day of atonement it is said, (Lev. 16: 31) "It shall be a sabbath of rest to you, and ye shall afflict your souls by a statute forever." In the 23: 29, it is said whosoever shall not afflict his soul, or he that labors on that Sabbath day shall be cut off and destroyed from among the people.—The reason for this in the antetype is obvious.—Those who deny Christ in their experience of the 10th day of the 7th month, and are still proclaiming the kingdom to be in the future, and are laboring to get men ready for that day, are not af-

flicting their souls and are doing work on the Sabbath day. In the kingdom state a "new covenant" is made, where there is no more offering for sin—i. e. the close of the daily or gospel age. At the end of this age we are to leave the principles of the doctrine of Christ and go on to perfection, not laying again the foundation of repentance from dead works, and of faith towards God of the doctrine of baptisms and of laying on of hands, and of the resurrection of the dead, and of eternal judgment; Heb. 6: 1-4. The connection shows that the chronology of this is in that day when there is to be a rest (keeping a Sabbath—margin of 4: 9) for the people of God, and when they are "made partakers of the Holy Ghost and tasting of the powers of the age to come."

The teachings of our Saviour are all in harmony with the types. See his answer to the question "What is the sign of thy coming and the end of the age?" Math. 24: 4. After giving all the signs down to the end, he illustrates the Kingdom of Heaven by the parable of the ten virgins, where he brings the history down to the time when they that were ready went in with the Bridegroom to the marriage, and the door was shut; and the foolish virgins ask that the door may be opened at their knocking. This door is the open door which the Philadelphia church had and which no man could shut. It was a great and effectual door, which confounded the wisdom of all our opposers. This open door was shut on the 10th, and we have seen Christ's words fulfilled in their attempts to make another chronology and present the signs of the coming in future. The efforts that have been made are all contradictory and satisfy no man. The word says to them "I know you not;" the signs and the Midnight Cry cannot be repeated over again. The fulfilment of this parable we began to see as the first great prominent movement after the 10th, in the winter months of '44 and '45, and the knocking still continues.

Our Saviour next illustrates our history by showing that the Philadelphia church, which originally were all united, but who, as the Mount of Olives in Zech., have been divided into two halves, were next to be sundered into three distinct and prominent divisions, represented by the Talents which began its fulfilment in the spring of '45. Mat. 25: 14—"For the Kingdom of Heaven is as a man travelling into a far country," &c. There is in this parable a class represented by, or signified as describing their state of mind by the five talents—another as having two, and another one talent. It is now about ten months since the brethren could see three prominent classes: first, those who believed our chronology was right, and agreed with all the signs taught in the word and harmonized with their experience. These had followed on to know the Lord; these could see both the time and the events in their past history, and are represented by the five talents and who had increased them to other five—these entered into the joy of their Lord—i. e. the word of Christ's patience, which they kept by not denying his name in their past experience gave them joy.—Christ the word dwelt in them richly. These brethren by way of reproach were called spiritualizers, &c.

There was another class, who with the other, believed we had had the right chronology, and could not give up their experience nor deny his name, yet could not see that the events had taken place for which they had been looking, but were determined to hold fast that which they had; i. e. their past history and fulfilment of prophecy. These were sometimes reproachfully called shut-door and no mercy folks, and feet-washers. These also entered into the joy of their Lord—the word of his patience which dwelt in their hearts gave them joy. They denied nothing in their own experience, though they had been slow to learn like the first class, or be found with the one talent brethren in the end. The third class are those who have one talent. It will be remembered that the teaching is giving an illustration of things in heaven or God's operation within the minds of the brethren after the 10th, 18th vs. "And he had received one went and digged in the earth and hid his Lord's money." After the reckoning or judgment by

the word began, this servant or class of brethren say, "Lord I knew that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strewed, and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine."

It is a prominent fact in history that a great multitude of brethren received the teaching of the word in the signs and evidence of Christ's coming; who have since denied that the 10th day movement was the midnight cry, and a fulfilment of prophecy. They have buried the talent in the earth which they had received, and have not increased what they once had, i. e., followed on to know the Lord and acknowledge that God's ways of fulfilling prophecy, is above their own wisdom. They say "the word" is calculated to deceive men if we have had a fulfilment of its word—requires men to believe a different thing from what it teaches—reaping where thou hast not sown, &c. The talent is taken away from this servant and given to him that has ten talents; because that class alone can receive what this had—the time and the event given in the midnight cry. The objector may say that it cannot be in your experience—the teaching of the holy spirit—for you all expected to see Jesus come in a literal cloud with your bodily eyes, and he has not so come. It is granted he did not so come. But it was not the manner which was sealed to our hearts. The manner of his coming to judgment was not a disputed point by our opponents, nor questioned by ourselves. It was on the fact of his coming, and the time of his coming, that we raised our voice in testimony, and which God sealed by "the Holy Spirit of Promise" to our souls. Amen. And it is to this that the Philadelphia church are exhorted to hold fast that which they have.

The awards are given in this illustration which is presented as a judgment scene, and which close up the answer to the question put to Christ by his disciples in the previous chapter. This process of judgment has nothing to do with those who in past generations have turned to dust.—They are those living actors who have seen the signs and evidences of Christ's coming, and the effects and the consequences of those teachings are now passing in review. The illustration is on the principle of bestowing or withholding from the poor forsaken destitute, that comfort which their necessities require, such as food, raiment, and visiting them in sickness and while in prison. The King says, "inasmuch as ye did it to one of the least of these my brethren ye have done it unto me." To understand the teaching here, look again at the bible testimony that shows who this king or son of man is. Christ says I am the truth; John 14: 6. His prayer was, sanctify them through thy truth, thy word is truth; 17: 17.—"The word was God" and "the word was made flesh," i. e., become the son of man. "Except a man be born of water (the washing of water by the word, or baptism by fire) and of the spirit, he cannot enter into the Kingdom of God;" John 3: 3. In these passages the word or truth is represented as the active agent in doing the work, and stands to the receiver or rejector of the word as receiving or rejecting Christ. It must be so, if the "the word," the "truth," "the way," and "the life," is Christ.

There is now a little escaping remnant out of the multitude who came out of Egypt, that have "kept the word" of his "patience," and have not denied his name, i. e., the word in their past experience. This little flock have protected and defended this cast out and rejected stranger, friendless almost as he has been. They have held fast that which they had, and the king, which is the word which they have followed, has been for some time saying unto them, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the aion," i. e., the 10th of the 7th month, when the aion, the age, or "world to come" began. As ye have fed and clothed this stranger, the king tells them therefore ye have done it to me. They had been looking for their Jesus and King with their bodily eyes, and had not so seen him; yet they could not give up his word which had taught them, and was sealed to their hearts by the holy spirit of

promise. And now to their surprise they find when the veil has been removed, that it was this same Jesus whom they had visited in his sickness and in prison. As the world unfolds to their minds they behold the true character of Christ. Do not some of the brethren find this word fulfilled in their own experience, who till lately were ready to say, *When saw we thee? &c.*, and how it is that some say the Lord has come; who now are ready to exclaim with unbelieving Thomas, *My Lord and my God*, or with the prophetic declaration of Isaiah, "Lo, this is our God; we have waited for him;" Isa. 25: 9.

Those on the left hand are no less surprised to find that their hatred and opposition to this word of Christ's patience, in which they could see no fulfilment of prophecy, and for which word and those who kept it, they had no sympathy; and from which fanaticism they gave the world notice that they washed their hands; inasmuch as ye have not fed and clothed, &c., the least of these, ye have not done it to me. The true character of Christ is now seen, and if "the word" does not dwell in us, we can have no Christ to save us; and if our eyes are not now anointed with eye-salve we shall not see the Son of Man as he is now being seated on the throne of his glory.

To conclude this illustration—it is said "cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." Those who are acquainted with the evidences on which our present chronology rests, cannot help feeling that those brethren are in outer darkness in their attempts to make out another chronology, and make the termination of the 2300 days in the future. God in his providence has so ordered it that all the wisdom of the wise, so far, have not been able to make any other chronology that will stand. Bro. Hale has been for some time perfecting his system of '46 or '47. He was some time previous thereto requested not to pass over certain difficulties in altering our chronology, as all others had done, without attempting to reconcile them. The letter was received, and the article was for a while longer deferred, but since its publication in the "Herald," so far there has been no reference to the difficulties referred to. Jesus has not come, therefore our chronology was wrong; and we must find the most probable time when he will come. Does not this look some like burying that talent which they had in the earth?

The next illustration of our history is the son of man sitting upon the throne of his glory. This appears to be the last illustration, and represents that after the age had ended, and the work in the mind or kingdom of heaven had been shown, that then the whole work done, is presented and finished up under this final work of separating the goats from the sheep. This gathering out of the kingdom all things that offend has been going on since the 10th. But more especially the present truth, which defines the true character of Christ to be not only the Son of God, but as Paul says, *the great God*, or as Jude, *the only wise God our Saviour*. The great separation question which places one on the right and the other on the left, is now to be the only one of importance that will occupy henceforward the attention of the brethren. The little children who receive the kingdom of heaven as a child, are now placing Christ upon the throne of his glory, and beholding him in his true character as *"the true God and eternal life,"* and who will be in them for evermore as a well of water springing up unto everlasting life. Those who will not follow Christ in the regeneration, and still have before their minds the idol of their hearts; that "venture" which was "dipped in blood," and will not look behind "the veil," now that *"the temple of the tabernacle of testimony in heaven was opened,"* Rev. 15: 5. Surely such must at last be found going away into everlasting punishment, unless like Lot they flee from the city of destruction as for their life.

The illustrations found in the 25th of Mat. do not necessarily settle the characters of the brethren without a reversal. Notwithstanding many have been knocking at the shut door, while "the word" says to them "I know you not," because

it does not recognize another midnight cry. Notwithstanding many have buried their talent in the earth, and have gone away into outer darkness on the time and manner of Christ's coming, and appear to know nothing "but what they know naturally as brute beasts;" Jude 10, yet even then, the word appears to hold out the offer of eternal life. See what is said to the Laodicean church which has become the Babylon of these days. In closing up the revelation of Jesus Christ, it is said, "the spirit and the bride say come." Those to whom Peter preached were looking for a coming Christ, and all the worship of God under the types, availed nothing, if they rejected this same Jesus. So now, all the conversions that are made, and all the piety and zeal in our land will avail nothing if the coming of Christ in our past history is perseveringly rejected.

We may compass sea and land to make Proselytes, but if the converts sympathise with those who deny our past history as the fulfilment of the word of God, then they add one more difficulty in their way of coming to the truth.

Dear Brother, I have already made this communication much longer than I intended, but you perceive I have laid emphasis on the word "aion" or age of the Greek words *aion* and *kosmos*, both of which our translators rendered *world*. It will, I think, be found that the *aion* refers to a period, while the *kosmos* most generally refers to the fleshly or carnal mind, and which is to be destroyed with the fires of the last day. This *kosmos* was to continue through the whole of the *aion*; See Eph. 2: 2, "Ye walked according to the *aion* of this *kosmos*." Christ says his kingdom is not of this *kosmos*, John 10: 36; and also the harvest is the end of the *aion*; Mat. 13: 39. In Mat. 24: 14, he tells us the gospel of the kingdom shall be preached in all the *aion*, then shall the end come. Does not this give us a different idea than what we have been accustomed to understand from this passage? When it is said that Christ died for the *kosmos* and the *kosmos* to him, surely we cannot think it was the hills and valleys and the dust under our feet to which reference is made; but if the *kosmos* is here, the fleshly mind in which the God of this *kosmos* reigns, sitting in the temple of God, as God, and who is to be "consumed by the breath of his (Christ's or the word) mouth, and destroyed by the brightness of his coming;" then this subject is plain and simple, and will throw light on many parts of God's word. But I must close.

Yours, in the beloved,
C. B. HOTCHKISS.

LETTER FROM BRO. CASS.

Persia, N. Y. Feb. 12, 1846.

DEAR BRO. JACOBS:—

I have been a constant reader of the "Herald," up to the time I commenced taking the "Day Star". I have ever loved the spirit of most of the writers of the "Day Star". However it was the only paper that I could read to profit. And after Bro. Pickens came out on the manner, I took courage that God would take the veil off from your eyes and glory to God he has done it. We have only four in our village, but we feel that we have the witness from day to day that God owns us as his little children; & we care but little what the world says about us. I send you one dollar for myself, and shall shortly send for more papers.

Yours, in the Kingdom,

NATHAN CASS.

For the Day Star

HAMBURG ERIE COUNTY, N. Y. FEB. 13, 1846.

DEAR BRO. JACOBS:—

It seems to me to be duty to drop a few thoughts to you and if there should be any part that you should consider of use to your readers you are at liberty to publish it. Soon after the 10th of the 7th month, after a severe struggle with my old theories and views, I was brought to see through the abounding Grace of God, and to receive the truth of Christ's Second Coming in his people. I was brought to feel the force of what is said in Mal. 3: 1-3. And the Lord whom ye seek shall suddenly come to his temple "the saints of the living God;" 1 Cor. 3: 16; and to feel the refining process, for he is like refining fire and like fuller's soap. I saw likewise that Paul meant in 1 Cor. 2: 13, "Every man's work shall be made manifest, for the day shall declare it, (the day of the Lord) because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. In Isa. 31: 1; it is plainly shown where the fire of the Lord is, "Where fire is in Zion and his furnace in Jerusalem."

Our Saviour's reply to the Pharisees when they demanded of him when the Kingdom of God should come, in

in harmony with the above view of the subject. Luke 17: 20; The Kingdom of God cometh not with observation, (or outward show, *marginal*). Our old theories, systems and views, pass away with a great noise. And he that sitteth upon the throne saith, Behold I make all things new. Rev. 21: 5; Rev. 21: 1; And I saw a new heaven and a new earth, for the first heaven and first earth were passed away. Our kind heavenly Father causes our old theories and views, that are not according to truth to be burned up, and by receiving the truth as it is in Jesus, our minds; or heavenly part becomes new. Rev. 20: 13; I consider the blinding of Satan to be the Almighty power of God now in operation in overthrowing the power of Satan in our bodies, and when he is cast out of the earth or the body, and he has no more control, and the power of death is destroyed, we then finish putting on immortality, and have fully attained unto the Resurrection. I view the change spoken of by Paul in Cor., according to my own experience, to be instantaneous, but putting on incorruption and immortality is a progressive work, and is all accomplished by simple faith, the same as in the salvation of the soul. I have been led to exclaim many times what our Saviour uttered on one occasion when he rejoiced in Spirit. I thank thee O Father of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes. We have seen for more than a year past what is brought to view in the 8th chapter of Isa. How many have girded themselves and have been broken? 15th verse. And many among them shall stumble and fall and be broken, and be snared, and be taken.

If it shall seem duty I may drop a few thoughts hereafter, on the 1st Resurrection, and the manner of the Resurrection of the sleeping saints. Luke 18: 17; Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.

A LITTLE CHILD IN THE KINGDOM OF GOD.

Letter from Bro. Cochran.

Toronto, C. W., Feb. 18, 1846.

DEAR BRO. JACOBS:—

Having been a subscriber to your paper for some time, and believing you advocated what you conceive to be truth, devoid of human influence, till you went to the Cleveland Conference, where I think you yielded to such influence without your judgment being convinced *

* The remainder of this letter is omitted for want of room and time to enter into an examination, and give the answers to the questions it contains relative to the prophetic periods which Bro. C. claims are not yet expired. As to the human influence of which he speaks, I find it much better accords with the plain literal reading of the Bible than my former views; nor can I be made to believe that the influence which has so sensibly affected my heart, and increased my joys, is any more human than that experienced by Saul of Tarsus on his way to Damascus.

THIS VOLUME.

The present number ends Vol. 9, and 12 pages over including the *Extra*. I never expected that the "Day Star" would see the end of the 9th vol. nor do I now know what the Lord designs to do with it in the future. It is the Lord's, let him do with it whatever seemeth good in his sight. While the means is forwarded for the purpose, I feel it my duty still to continue its publication.

Bro. Sterling, has commenced a series of articles, directed "To the children of God, scattered abroad." The first number will appear next week.

Other interesting articles will be published in their turn. Want of means will probably prevent the issuing of a double number next week.

LETTERS AND RECEIPTS.

For the week ending Feb. 25th.

Eli Curtis, 1.00; A. H. Brick, (have it your own way); Geo. Hoeller, .50, & .50 for C. Pearsall; Francis Howard, 3.00; H. Howard, 3.00; Tho's Fish; G. S. Goodwin; Frederick Steere, 2.00; R. Willard, 5.00; Wm. J. Greenleaf, 1.00, and 1.00 each for W. Putty, and J. French; E. S. Willard, M. L. Greenleaf; Charles A. Minor; Wm. M. Stark, P. M.; G. W. Cherry, for Jonathan Kelly, 1.00. (the mistake can not be here, the papers have been regularly mailed); Wm. Thayer, 1.00; Cochran, 2.00; J. H. Kent, (postage 20 cts) J. B. Cobb.